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中國歷史研究院
Chinese Academy of History

歷史研究

HISTORICAL
RESEARCH



2020

历史研究

1954年2月创刊 双月刊 总第388期 12月25日出版

6/2020

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Research Articles

New Discussion on the Law System of the Han Dynasty—Centered on Inscribed Wooden Tablets about Han’s Legal Terminologies that are Earthed in Tuzishan Site of Yiyang City

Zhang Zhongwei and Zhang Chunlong (4)

Laws of the Han Dynasty, in term of whether they are intended for punishment, can be divided into two kinds respectively applied to prison and others: *Yülü* (prison law) and *Panglü* (the law for other crimes). The former one is mostly characterized with a purpose of punishment, while the other one with administrative, systematic (including military), and ritual natures. In the early Han Dynasty, *The Nine-Chapter Laws* had existed, which could be included into *Yülü* or *Panglü*. Why the *Laws* can stand out in many Han laws not only lies in the openness of the lay system at that time but is related to the assessment of its value, which, with a great possibility, may serve as a result of law study’s development. *Zhenglü* and *Pangzhang*, despite their later appearance, can be found well-founded, and thus it is unreasonable to accept all of them as fakes. Han laws were implemented in prefectures and prinedoms. In the early time, the prinedoms, though with a great right of autonomy, were not entitled to legislative power, and thus had no their own independent laws.

From the Capital to Provincial City: Transformation of Hangzhou Political Space in the Early Yuan Dynasty

Chen Caiyun (24)

After achieving the unification, the Yuan court launched movements to transform political space of Lin’an, the original capital of the South Song Dynasty, whose political changes involved a close relation with the ruling situation in the south of the Yangtze River. After occupying Lin’an, Yuan armies gradually abandoned or transformed ritual architectures inside and outside the city, which served as obvious symbols of imperial power, but they also took certain protective measures for taking political impact into

consideration. Worrying about deteriorated situation in the south and the administration of Sango (桑哥), Kublai (the fifth emperor of the Yuan Dynasty) started relatively radical transformations by forcing to change architectures into temples including imperial palaces, Taoist temples in the court, the Circular Mound Altar in the southern suburb, as well as mausoleums of emperors and empresses and so on, which sparked intense social unrest in the south of the Yangtze River. Afterward, the Yuan court adjusted its relevant measures, taking Hangzhou as a provincial city, respecting local cultural traditions, and building governmental offices, temples and gate towers in accordance with Confucian rituals. At the turn of the Yuan and Ming Dynasties, the historical facts related to the transformation of Hangzhou in the early Yuan Dynasty gradually blurred, and then many odd legends came into being, serving as important historical lessons learned by later rulers to govern regions in the south of the Yangtze River.

“Siyi Came to Pay Tribute” and Changes in Hundred-of-Year Foreign Relations of the Ming Dynasty

Liu Xiangxue (45)

During the period from Hongwu to Chenghua, the Ming Dynasty, taking “giving much and taking little” as a guideline for its foreign affairs, underwent a change from wide expansion to active contraction. Experiencing the adjustment in Renxuan period and starting from Emperor Yingzong, rewards for “siyi” paying tributes were not generous any more, leading to the decreased number of countries who presented tributes to the Ming court. With the decline of the nation’s financial resources some courtiers even considered “opening to siyi” as maladministration. As reflected in the change, diplomatic activities for politics in the Ming court were also limited by economic situation, as a result of which the foreign policy “giving much and taking little”, intended to elevate and keep the court’s prestige, was difficult to function continuously after leaving the mutually beneficial economic and trading system. With the diplomatic contraction, the grand occasion where officially “siyi came to pay tribute” failed the court, but the one that “siyi traded” came into sight in folk. The Ming Court began to stop its exploration of the outside world. Thus, the Ming’s knowledge of the world was clearly limited.

Strategies of Living in the Context of Separate Governance of Eight Banners People in the Qing Dynasty Qiu Yuanyuan (68)

The Qing Dynasty enforced a separate governance policy for Eight Banners people, which ruled that banner people were neither included into any prefectures or counties, nor listed on the civilian registration, and instead they were administered by the institution of Eight Banners. Institutionally and legally, “banner” and “civilian” marked a basic divide between different social groups in the dynasty. However, in reality, the boundary between the two were not so rigid. For example, a large number of *touchong* people (Han-Chinese farmers who joined the Eight Banners as their lands were seized by the Manchu army) in Zhili Province claimed themselves either “banner people” or “civilian commoners”. A clan or even a family can have both member who were registered as civilian commoners and members who were registered as banners people. Some people changed their registered identities between the two, swinging between the Eight Banners and the civilian administration. An ambiguous area existed in the seemingly strict system and law, and providing many speculators policy loopholes. Specifically, some changed from “civilian commoner” to “banner people” in order to seek lands, or from “banner people” to “civilian commoners” for official promotion, showing the fluidity of people’s identities between banner people and civilian commoners. An in-depth examination of Qing Dynasty’s complicated banner-civilian classification, with a focus on the overlapping area of the dual system, helps to correct a binary view of banner status as opposite to civilian status, thereby achieving a better understanding of the complexity and diversity of the ethnic relations and grass-root society, as well as people’s life in the context of separate governance of Eight Banners people.

New Study on Japanese Attitude Toward China Before Marco Polo Bridge Incident

Lu Xijun (93)

After August, 1936, Japan successively issued *National Policy Benchmarks*, *Imperial Foreign Policies, Measures Taken to China*, and *Guidelines for the Second Actions Toward the North China*, working together to serve as policy foundation for

Japan to launch the overall invasion in China., China's victory of Suiyuan Campaign as well as the peaceful resolution of the Xi'an Incident had encouraged the public and achieved emotional cohesion, leading to a new stage in which China began to fight against Japanese insults. To change an unfavorable situation where Japan failed to toughly divide the North China, Japan acted to destroy the Sino-Soviet relation, "restarted to know China" under military dominance, and toward China implemented "new policies" represented by "Sato diplomacy". However, the "new policies" failed to change the basic thought of invading China rooted in Japanese military and political circles, and after limited contact with China, it began to retreat from "new policies" and adjust its foreign policies intended for China. Despite a fact that the National Government continued to promote peaceful dialogues with Japan, the opposite accelerated its invasion in the name of "punishing" China, further launching all-out war of aggression against China.

Dialogue between Text and History: Helen Narrative in Herodotus' *Histories*

Guo Tao (118)

Helen narrative, though taking myths as themes, can be used by historians to reconstruct the historicity of texts even in the absence of positivist methods. Respectively "defending" and "condemning" Helen in 2.112 and 1.1-5, Herodotus accordingly included different comments in epics, lyric poetry and tragedy narratives on Helen into his writing and made overwhelming achievements. Meanwhile, he competed with sophists "advocating *physis*" represented by Gorgias, and further gave the uniform internal logic to the paradoxical Helen narrative. The Helen narrative in Herodotus' *Histories* not only was a "historical product" but in turn created the history. Only putting the text as well as the double "context" of literature and history in a perspective of competitive "dialogue" can the historicity of the text be completely explained, further responding to challenges from postmodern thoughts.

Henry Robinson Luce's "American Century" and Its Influence Wang Yizhe (142)

Henry Robinson Luce's thesis "The 20th Century is the Century of the United State"

was ever raised about the relationship between the United States and the world in the early 1940s. It had two implications: first, America had become the most powerful country and dominant force around the world in the 20th century; second, America should actively participate in international affairs, with an aim at reshaping the world based on American values and interests. This century must be imprinted according to the American image. The “American century” proposition reflected the thinking of liberal internationalists on American historical tradition, national identity and its international role. It became a basic conceptual tool for American decision-makers and elites not only to consider the relationship between their country and the world but also to elucidate its international status. Besides, it shaped the American understanding of national identity and its international role. The “American century” also became an inspiring slogan, as well as a discourse tool used by decision-makers to mobilize the public to support American foreign intervention and maintain world hegemony.

Book Review

Structural Changes in Dynasty Alternations—The Reading of Wang Gengwu’s *The Structure of Power in North China During the Five Dynasties* Li Hongbin (161)

Wang Gengwu’s *The Structure of Power in North China During the Five Dynasties* is a masterpiece that explores changes in central powers in the Late Tang and Five Dynasties. This book puts the study of how traditional factors in the shifts of political powers influenced the new regimes in that period under the framework of structural power transformation, thus making a methodological breakthrough to close the gaps in traditional dynastic history study. Jiedushi (regional military governors), a post that was originally created and authorized by the imperial rulers to safeguard the stability of Tang’s ruling in border areas, took a shift to gain more power and inland control over the development of time as they shared this interest with local and regional stakeholders. It was the internal logic of such structural changes that allowed Jiedushi to be a power strong enough to overthrow imperial forces. The political power construct of the Five Dynasties not only changed the existing geopolitical layout during the Tang Dynasty, but exemplified the shift of national political centers from the west to the east in the middle ages, further reshaping

the geographical patterns that were of later dynasties. Although not a major focus of this book, this new perspective leaves us some room for future explorations.

Discussion and Review

Another Discussion on the Origin of Inscriptions on Oracle Bones in Zhouyuan Mortuary Temple

Du Yong and Li Lingling (173)

Controversies about the origin of inscriptions on oracle bones in Zhouyuan Mortuary Temple have not yet come to a conclusion. Carefully studying contents of oracle inscriptions, “Zhou Fangbo” therein should refer to King Wen of Xibo who was warred by the King of Shang Dynasty, and “Xi You Zheng (a good result in the west)” as well as “expecting a sign that the King is blessed by the Heaven” as inscriptions were predictions of Shang people for wars, praying no disasters in Zhou country and no lucks by immortals for King Zhou of Shang who waged wars against Zhou. The King Zhou, though a master of sacrificing, was not the subject of oracle tortoise shell. The subject should be Zhou people or King Wen who cared about whether wars would caused harms in west, not involving King Zhou. Inscriptions on oracle bones in Zhouyuan Mortuary Temple in the Zhou Dynasty reflect an opposite situation between Shang and Zhou who always fought against each other. Then, bilateral conflicts became more intense, Zhou people cooperating with all forces against Shang and finally overturning the governance of the King Zhou, starting a new historical stage.

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Transplant of “Family Council” System in Modern China

Na Heya and Huang Jungeng (188)

Luxury Advocating and Abandoning in Italy during the Renaissance

Shang Jie (201)

历史研究

HISTORICAL RESEARCH

2020 年第 6 期 （双月刊） 总第 388 期

主 管：中国社会科学院（北京市朝阳区建国门内大街 5 号）

主 办：中国社会科学院

编辑出版：中国历史研究院《历史研究》编辑部

地 址：北京市朝阳区国家体育场北路 1 号院执中楼

联系电话：010-87421879

网上投稿：lsyjtg2019@126.com

发 行：010-59366555

印 刷：三河市龙林印务有限公司

订 阅 处：全国各地邮局

国内代号：2-77

国外发行：中国国际图书贸易集团有限公司

（北京 399 信箱 邮编 100044）

国外代号：BM14



历史研究



社科期刊网

ISSN 0459 - 1909
CN 11 - 1213/K

ISSN 0459-1909



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