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· 笔 谈 ·

中国共产党与中国历史道路

中国共产党执政的历史经验

曲青山 · 4 ·

百年来中国共产党对理想社会的追求

张太原 · 13 ·

马克思主义中国化与中国道路百年探索

杨凤城 · 21 ·

中国共产党与中国现代化

罗平汉 · 29 ·

中国共产党对世界社会主义的历史性贡献

龚 云 · 37 ·

· 专题研究 ·

周代宗法家族支庶祭祀再认识

罗新慧 · 47 ·

从乡啬夫到劝农掾：秦汉乡制的历史变迁

孙闻博 · 68 ·

HISTORICAL RESEARCH

公孙卿述黄帝故事与汉武帝封禅改制 郭津嵩 · 89 ·

经学、政治与堪輿：中国龙脉理论的形成 段志强 · 109 ·

英国驻华使领馆的情报工作与修约决策（1843—1869） 郑彬彬 张志云 · 133 ·

加洛林王朝代际更替中的疆土分治与王国一体 李云飞 · 157 ·

在法律共识与人民主权之间：约翰·马歇尔的美国宪法观 郭巧华 · 182 ·

· 读史札记 ·

清代封印制度的经与权 王日根 徐婧宜 · 207 ·

英文目录与摘要（CONTENTS） · 219 ·

CONTENTS

Forum

The Communist Party of China and China's Socialist Path (4)

Editor's notes: This year marks the 100th anniversary of the founding of the Communist Party of China (CPC). After striving for development for 100 years, the CPC has united and led the Chinese people to open a great path, achieve unbelievable goals, forge a strong national spirit, accumulate valuable experiences and accomplish unprecedented miracles in the history of both the Chinese nation and human civilization. To celebrate the 100th anniversary of the CPC, draw experiences from the past, improve governance and educate people, we invited five scholars to discuss "The Communist Party of China and China's Socialist Path". These scholars will share their insights on three questions: What are the main reasons of the CPC's successful leadership? How does Marxism work in China? Why is socialism with Chinese characteristics the best guidance to the development of China? In these articles, scholars attempt to summarize historical experiences, explore the laws of history and inspire people to work hard for more progresses. Thus, these articles will help us to gain many historical nourishments and enlightenment for advancing socialism with Chinese characteristics in the new era.

Research Articles

A New Understanding of the Sacrifice Performed by the Other Sons 支庶 within Zhou Dynasty Patriarchies Luo Xinhui (47)

"Excluding the other sons from performing the sacrifices 支子不祭" was a rule defined by specialists establishing etiquette of the Warring States Period (475–221 BC). Its main aims were to privilege the eldest son of the official wife (嫡长) over the other sons (支庶)

and maintain long-term order and peace within patriarchal clans. Studies of Zhou Dynasty society have indeed revealed that “excluding the other sons from performing the sacrifices” was a commonly enforced rule during the period. However, as social mobility increased, patriarchal clans branched out and split. As the other sons became more influential, they began to engage in sacrifice independently. The number of the ancestors to whom they performed sacrifices was far extended by relinquishing restrictive bans imposed by the etiquette books, including “the other sons are not allowed to perform sacrifice to their grandfather or deceased father.” Nor were the other sons limited by the quota system for ancestral temples whereby, for example, higher-level officials were allowed three ancestral temples, while lower-level officials could build only two. Research into the real history of “excluding the other sons from performing sacrifice” not only reflects changes in familial sacrificial institutions throughout the Zhou Dynasty; it also deepens understanding on how, within the patriarchal clan system, the traditions of “loving those worthy of love” and “honoring those worthy of honor” interacted with one another.

From District Bailiffs to Agricultural Inspectors: Historical Changes of the District Institution during the Qin and Han Dynasties Sun Wenbo (68)

The changes of the district institution during the Qin and Han dynasties reveal the evolution of Qin-Han governance at the grassroots level. District office (*xiang guan* 乡官) could refer to both district officials and their office, but not exclusively the local elders. Due to the decentralization of local power enforced by the Qin-Han rulers, district bailiff appeared to be more of a subordinate to the county officials than a decision-maker on local affairs. From the Qin to early Han dynasties, the district bailiff was one of the positions (*guan* 官) subordinated to the county court (*ting* 廷); and these two agencies constituted the so-called *ting-guan* (廷—官) political paradigm at that time. During

the early Western Han, district bailiff's rank and salary were downgraded twice, and divided into two categories: salaried bailiff (*you zhi* 有秩) and bailiff (*se fu* 啬夫)、The salary of the latter was lower than the former. During the land and legal reforms held in the reign of Emperor Wen, *you zhi* underwent several changes, after which the shortcomings of district system began to appear. By the time of Emperor Wu, the position of clerk (*yuan* 掾) appeared and had gradually taken over the administrative affairs from the hands of district bailiffs, which, in fact, could be taken as a transition of commissioner system. The Han dynasty continued to centralize state power by exerting greater authority over the district affairs, which was unsuccessful and finally weakened the central authority over the districts.

How Gongsun Qing's Stories about the Yellow Emperor Relate to “feng shan” and Political Reforms of the Han Dynasty's Emperor Wu Guo Jinsong (89)

In 113 BC, Gongsun Qing, a *fangshi* (man of technique) from the Qi area in the Western Han Dynasty, presented to Emperor Wu some stories about the Yellow Emperor, the legendary ruler of high antiquity. Those stories, though miscellaneous in content, in fact contained precise political intentions and unique ideas about the cosmos and history that would later play a pivotal role in Emperor Wu's planning and implementation of the *feng* and *shan* sacrifices for worshiping Heaven and Earth as well as his ritual reforms. Emperor Wu's *Taichu* (Grand Inception) calendar reform modelled on the Yellow Emperor's act of “predicting days by reckoning with rods”; his plan to enact the *feng* and *shan* sacrifices built upon the prophecy that “the rise of the Han Dynasty will match the time of the Yellow Emperor”; his inspection tours and sacrificial reforms were likewise inspired by the Yellow Emperor's contact with deities at famous mountains and the building of *Ming Ting* (Court of Brightness). Emperor Wu's seemingly absurd imitation of

the Yellow Emperor should not be interpreted as a blind, individual obsession; instead, it was the result of an entanglement of politics, faith, and discourses at the pinnacle of power.

Confucian Classics, Politics, and fengshui: The Formation of “Chinese Dragon Vein”

Theory

Duan Zhiqiang (109)

Neo-Confucian philosophers in the Southern Song Dynasty drew on the idea of personified geography from the *Weft Books* (*weishu*) and theory of dividing all mountains and rivers into two great parts as written by the Tang-Dynasty monk Yixing to re-order the mountains and rivers listed in the book *Yu Gong* according to the perspective of *fengshui* and propose a centralized geographic order. Later Confucian philosophers in the Yuan and Ming Dynasties found common ground and adapted the order, which gradually evolved into the “Three Great Trunk Dragons” theory that served to justify imperial supremacy and was recognized by all social classes. Up until the Ming and Qing Dynasties, this “Chinese Dragon Vein” Theory was widely known and believed. The “Dragon Vein” Theory identified where real mountains and rivers overlapped with an imagined geography. It was not only a macroscopic geographical idea gaining traction among the general public, but also a theory jointly invented by the elite intellectuals and alchemists to justify the imperial supremacy. It formed from the combination of a variety of intellectual traditions and different social strata in the dynasty’s imperial structure.

The Intelligent Deployment of the British Embassy and Consulates in China and the Decision-Making of the Amendments of Sino-British Treaties from 1843-1869

Zheng Binbin and Zhang Zhiyun (133)

Between the 1840s and 1860s, the intelligence deployment of the British Embassy

and Consulates in China played a pivotal role for the British Empire's economic expansion and penetration into China and its decision-making of Sino-British treaty revisions. The Embassy and Consulates' collection and interpretation of the intelligence about Chinese commerce and trade pushed the sphere of influence of the British Empire from the coastal cities to Chinese hinterland. The information about the Qing China's internal affairs, furthermore, enabled the British Empire to advance their understandings of Chinese politics. Whilst its intelligence kept accumulating, Britain's China policy gradually moved away from its sole economic expansion towards a more balanced pursuit between commercial interests and diplomatic policy. This new course, gathering intelligence, improving its China knowledge, and adjusting its policies, reflected on the revision of Sino-British's Tientsin Treaty during 1868-1869, which eventually enlarge the British sphere of influence in China. Based on this experience, Britain started to change its past method of simply exerting diplomatic pressure on the Qing government, and began to cultivate "proxies" within the Qing government to induce the modern reforms of Qing government and thereby serve its expansion in China.

The Partitioning of Territory and Unity of Kingdom across Generations of the Carolingian Dynasty

Li Yunfei (157)

The rulers of the Carolingian Dynasty, influenced by Frankish custom and the precedent of the Merovingian Dynasty, tended to divide the empire among different sons as a means to secure the crown while satisfying individual son's desires and governing the empire more efficiently. Charles Martel, Pepin the Short, Charlemagne, Louis the Pious and his three sons—seven rulers across five generations in total—all divided and adjusted their territory to maintain royal solidarity. The political panorama consisted of four kinds of division—division between king and sons, between king and brothers, between king

and nephews, as well as another mixed kind of division—and witnessed kings adopting all kinds of measures to guard the unity of the kingdom. These measures included repealing certain sons' status as heirs, forbidding the further division of sub-kingdoms, strengthening the position of the eldest son, annexing or dividing the territories of kings without sons, launching frequent meetings and waging allied wars against outsiders. Thus it is shown that the division of territory does not necessarily lead to a fragmented kingdom; on the contrary, strategic division can help maintain a kingdom's unity.

Between Legal Consensus and Popular Sovereignty: John Marshall's American Constitutional Jurisprudence

Guo Qiaohua (182)

As a central figure in the Supreme Court during the early days of the United States of America, John Marshall became Chief Justice under the background of prevalent popular sovereignty and the bitter partisanship. During his tenure, facing inherent tensions between the principle of legal consensus and that of popular sovereignty, he insisted on a balance between the two, as evident in a series of landmark constitutional cases. On the one hand, he placed certain issues of legal consensus under the judicial branch, over which the Supreme Court had final jurisdiction. On the other hand, more disputable issues were left to the political sphere, waiting to be settled by the legislative and executive branches via majority opinion. John Marshall's jurisprudence of the Constitution had a profound influence on judicial practice in the United States.

Historical Notes

Rules and Adjustments to Vacation System for the Qing Dynasty Officials

Wang Rigen and Xu Jingyi (207)

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