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Column • The 100th Anniversary of the Founding of The Communist Party of China

From the Yan'an Rectification Movement to the 7th National Congress of the CPC

Jin Chongji (4)

The period from the Yan'an Rectification Movement to the 7th National Congress of the Communist Party of China (CPC) was a crucial stage for Chinese revolution. During this period, various ideological and work style problems within the Party were rectified, the centralized and unified leadership of the Central Committee was strengthened. The CPC adopted Mao Zedong Thought as the Party's guiding ideology, marking the CPC's maturity in the politically, ideologically and organizationally. It laid a solid foundation for the victory of the New-democratic Revolution and the birth of the People's Republic of China.

The Column "Cun Tie" and the CPC's Publicity and Mobilization for the National Revolution

Zhou Liangshu and Yuan Chaocheng (34)

Publicity and mobilization were important means for the Communist Party of China (CPC) to initiate and organize revolutions. During the National Revolution, the CPC spread knowledge about the National Revolution and explained its revolutionary ideology through a unique channel of the column "Cun Tie", which created an ideological and

public opinion environment for smoothing the advancement of the National Revolution. As for the counter-revolutionaries, the column “Cun Tie” continued to fight against them for public opinion to expand the influence of the national revolution. For allies within the camp, the column “Cun Tie” played a disciplinary role to “reduce the reactionary force of the Right”. Although the National Revolution did not succeed, the CPC’s historical memory of revolutionary publicity and mobilization, and discourse tradition of “Cun Tie” were preserved, which provided valuable ideological resources for the revolutionary practice of the CPC.

Research Articles

The South Inspection of Emperor Wencheng in the Second Year of the Heping Period of the Northern Wei Dynasty— Centered on the *Nan Xun Song (Ode on the Southern Inspection)*

Liu Ying (56)

Gao Yun’s *Ode on the Southern Inspection* (with preface), recorded in *Wen Guan Ci Lin*, is a eulogy centered around the southern inspection of the Emperor Wencheng of the Northern Wei Dynasty (386-534 AD) during 461 AD, the second year of the Heping period (460-465 AD). Its content involves the role of Crown Prince Tuoba Hong, the route of the inspection, the visit of ambassadors from the Southern Dynasty, the banquet held on the waterfront of Hengshui River (part of Zhuozhang River), and the request of the ministers to carve a memorial, which provides important clues for the examination of the historical details of the southern inspection. The record of the banquet of the southern inspection held by Hengshui River discloses important information about the

preparation of the banquet, the participants, and the activities, information that lets us better understand the ritual scenes of diplomatic banquets in the early Northern Wei Dynasty. The southern inspection in 461 AD did not only develop a nomadic tradition of the Northern Wei Dynasty, but it also absorbed elements of Chinese political tradition, presenting a historical interchange of nomadic and Chinese culture.

**The Degenerate Age of Dharma and the Persecution of Buddhism: Changing
Backgrounds and Beliefs of Fangshan Shijing**

Liu Yi (77)

It is a common academic opinion that the inscription of the Fangshan Shijing is closely related to the Degenerate Age of Dharma, but there is more to the story. When the monk Jing Wan carved the scriptures, he recognized the fact that the Sui Dynasty and early Tang Dynasty had entered the Degenerate Age of Dharma, but his main purpose was not to prevent future movements of secular emperors to persecute Buddhism, instead he hoped the scriptures would be preserved for people to read after the end of the Degenerate Age of Dharma, which would last ten thousand years. Starting from his successors, the connection between the Degenerate Age of Dharma and the Fangshan Shijing gradually declined. The successive generations of people who participated in the carving of the scriptures were mainly seeking personal merit and reward, getting farther and farther away from Jing Wan's original purpose. Instead of the implementation of Jing Wan's concept, Fangshan Shijing became a place for people of different ages and faiths, who spontaneously formed a community and used the stone sutras to practice their faith.

Land Registration in the Rural Society of Huizhou in the Early Qing Dynasty

Zhao Siyuan (98)

The *yu-lin-tu-ce* (fish scale map registers) is the core archive of the land survey and registration in Ming and Qing dynasties. The *yu-lin-tu-ce* was reedited several times during Ming and Qing dynasties in Huizhou prefecture. The different formats and numbering systems were made for the same land during the process. A compare study suggested that the *yu-lin-tu-ce* edited in early Qing dynasty mostly adopted the registration information of late Ming dynasty. The information of the land survey was a result of the a series of negoation of different social groups and the local governments. It was suggested that the *yu-lin-tu-ce* was not the real land survey. the authority and trust of the *yu-lin-tu-ce* was embedded in a network of archives of the land tax system, the land deeds and the genealogies, that meant the structure and the rule of the rural land markets in Qing dynasty were embedded in a system combined by the imperial Chinese fiscal institution and the customary economy.

Imperial Imprints: Central Asia under the Rule of the Achaemenid Persian Empire

Wu Xin (123)

Central Asia was well integrated into the vast administrative system of the Achaemenid Persian Empire. The peculiar patterns, internal structures, and occupation history of the settlements, and the distribution of ritual and religious structures, all indicate that the Empire actively excercised its domination over Central Asia. The rule of the Persian kings fundamentally transformed Central Asia's landscape and strongly impacted

its socio-political life. The new political system, administrative apparatuses, and physical infrastructure, which the Persians introduced and established in Central Asia, prepared the region for its upcoming state formation. They also laid important material foundation for the formation of the later Silk Road.

Antiquarians and the National Identity Formation in Early Modern Britain

Chen Rihua (152)

The study of antiquities in Britain originated from the spread of European Renaissance ideas within the country. With the progression of Reformation and the formation of the nation-state, antiquarians started to conduct more in-depth and focused research. After gradually moving away from the medieval myth of national origins, the most important and pressing issue that antiquarians needed to address was the formation of the British national identity. In other words, they needed to distinguish the most important factors that constitute British civilization, and oversee which factors needs to be reassessed. During this process, antiquarians had defined the Germanic character of British civilization, interpreted Old English, and reassessed Christian elements. The studies of antiquities were not a simple examination and restoration of history, nor were antiquarians old-fashioned scholars who were isolated from the times. The early modern antiquities research movement was closely related to the changes in British society and possessed a distinctive national and contemporary character.

Cultural Nationalist Concerns of German Scholars in the United States in the 19th Century Xing Laishun (170)

In the evolution of modern European nationalism, German cultural nationalism was concerned about the revival and protection of the German national cultural community. This trend of thought developed into the concern and guardianship of millions of German immigrants and their culture in the United States in the 19th century, forming a transnational cultural nationalism based on the consciousness of the German cultural community. In the second half of the 19th century, some German scholars in the United States not only argued for the defense of German culture in the United States from the historical, realistic and cultural levels, but also explored the fate of German culture in the United States. Their ideological perception experienced a great reversal from guarding narrow cultural nationalist myths and even thoughts of a possible “Germanization” of America, to a more rational consideration of the integration of German culture into American culture.

Historical Notes

The Investiture and Its Reform in the Tang Dynasty Meng Xianshi (195)

The First Contact between China and the Spanish Philippines in the Early Wanli Period of the Ming Dynasty Li Qing (204)

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