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Research Articles

The Establishment of the East Commandery and the Early Western Han Dynasty's Policy of Reining the Eastern Kingdoms Ma Menglong (4)

According to *Zhi Lü* (law of official salaries) in *Er Nian Lü Ling* (the Empress Lü's second year laws), Empress Lü, at her early reign, re-established the East Commandery which had been previously abolished by Emperor Liu Bang. This decision drew lessons from Qin's military experience of utilizing the commandery's geopolitical advantage in conquering the six kingdoms. Throughout Empress Lü rule, the East Commandery acted as a strategic base of the central government in practicing a series of geopolitical policies. By controlling the commandery, it was not only possible to block joint invasion from the eastern kingdoms, but also to maintain military supremacy over the three kingdoms of Qi, Zhao and Liang, which gave her an ideal position to rein the eastern kingdoms ruled by the descendants of Liu Bang and to reverse the unfavorable situation which she encountered at her early reign. Also, Empress Lü enfeoffed kingdom to a number of her family members with the East Commandery as the geographical centre, through which she restructured the feudal system created by Liu Bang for her own needs by combining the two principles of bloodline relationship and geopolitics. This policy of using the East Commandery was an important political legacy left by Empress Lü and was subsequently inherited by Emperor Wen.

The Cultural Change and the Cohesion of Ethnic Groups in the Northern Dynasties from the Perspective of the Structural Convergence of Value Systems Su Hang (22)

The interaction between culture and ethnicity in the Northern Dynasties indicates that there is no one-to-one correspondence in between, and that the long prevailing 'ethnic-cultural determinism' in the study of medieval history has no factual and theoretical basis.

In a network of multicultural interaction, the so-called ‘Sinicization Mainstream’ refers to the process whereby the high-value items of the ‘Great Tradition’ of the Central Plains are embedded in the authoritative value structure of the non-Han people in the region through the medium of institution, and then by ‘exemplification’, which facilitates all aspects of society constantly approaching the mainstream form of cultures of the Central Plains. The ultimate result is not always the assimilation of cultures and peoples, but rather, the coalescence of diverse populations and cultures on the basis of the convergence of high-level value forms. The formation of the Pattern of Diversity in Unity of and the sense of community for the Chinese Nation is based on the pluralistic integration of value structure.

The Evolution of the Provincial Institution in the Ming and Qing Dynasties from Ritual Perspective Liu Yonghua (42)

The provincial institution of the Ming and Qing dynasties underwent an evolutionary process from the abolition of the branch secretariat and the establishment of the three provincial offices at the beginning of the Ming, to the subsequent establishment of *xunfu* (grand coordinator in the Ming and governor in the Qing) and *zongdu* (supreme commander in the Ming and governor-general in the Qing, often called *dufu* together with *xunfu*) as well as the transformation of *dufu* from envoys of the court to local officials since the mid-Ming. As a result, from the mid-Ming onwards, *dufu* changed from being not entitled to participate local sacrifices, to participating occasional rituals such as rain making or sunny day praying, and then gradually becoming engaged in and even hosting regular local sacrifices. The ritual status of *dufu* was officially set up in 1751. Since then, *dufu* further established their dominance upon local high-ranking officials such as provincial administration commissioners or surveillance commissioners at rituals by compiling books of provincial sacrifices and hosting local regular spring and autumn rituals, and leading the incense offering at the first and fifteenth days of the lunar months. When *dufu* were gradually engaged in local sacrifices, changes also took place at to objects of the provincial sacrifices. Titles of capital and provincial city gods

were invented, and temples corresponding to provincial administration commission and surveillance commission were also erected since the late Ming. During early Qianlong reign, there were even initiatives in some provinces to systematically create titles for provincial deities, although such practices were not codified by the court. This shows that, seen from the administrative dimension, the provincial institution had been adopted for centuries, but their status in the ritual dimension was still not indisputable and had yet to be established.

The Formation of the Qing General Exemption System and Its Advantages and Disadvantages

Li Guangwei (66)

The national remission of taxes, as a favorable policy, during the traditional imperial dynasties, only the Kangxi and Qianlong reigns of the Qing dynasty repeatedly exempted the country's farmlands from taxes and gradually institutionalized such a practice. The general exemption, in turn at the provincial level, practiced after the Kangxi pacification against the rebellion of three feudatories, refers to the state's general compensation then to the people by exempting them from taxes after an atastrophe. The Kangxi reign exempted taxes in cash or grain four times and transported grain once via rivers, thanks to the abundant reserves accumulated by the highly centralized financial system formed during the war. This financial system, by which the entire country's taxes were paid to the Ministry of Revenue, reflected emperor Kangxi's View of Overall Situation and his provision of strong support for the planning and implementation of many strategic initiatives, with a positive effect on the stability and development of the early Qing imperial court. In the long run, however, too much emphasis was placed on the state's expenditure and the remission of taxes to support the people, and neglecting provincial finances and compensating officials. As a result, a serious deficit of finance and grain occurred in the provinces during the late Kangxi reign, leading to the officials' excessive tax levy on the already poverty-stricken people. That reflects the shortcomings of the system which was not yet adjusted to the times and the situation.

The Evolution of the Concept of Rights and Interests in Foreign Relations during the Late Qing Dynasty Li Yumin (90)

The unequal treaty relations established after the Opium Wars touched and changed the traditional thinking of the Qing government to their foreign counterparts, with its ideological perceptions concerning interest and typifying the new change. Initially influenced by the notion of ‘to win foreign allegiance with kindness’, the Qing government took the cession of rights and interests as an unilateral ‘favour’ from China. The advancement of unequal treaty relations and the greater loss of national rights and interests triggered the Qing government’s reflection on its unilateral notion against the imperialist demand of ‘to enjoy unexceptional rights and interests’, which led to a shift in focus towards its self-interest. Through a series of treaty negotiations, the Qing government developed the idea of proactively seeking benefits and gave a new connotation to the traditional concept of ‘kindness offering’. In response to the new situation of the Great Powers’ invasion of China and the new scenario of treaty relations, the Qing government achieved a further expansion of its conception of interests, promoting the concept of sovereignty and awareness of treaty revision, thus accomplishing the transition from tradition to modernity.

The Path to Party Membership for Members of the Branch of the CPC in Moscow and Early Organizational Building of the CPC Sun Huixiu (114)

From 1921 to 1926, the members of the branch of the CPC in Moscow gradually joined the CPC interiorly or in Western Europe. The origins of these revolutionaries were various and their circumstances under joining the Party were diverse, which had great representativeness. Before joining the Party, they generally suffered from family and social oppression, disillusionment of their ideals of national salvation, and loss of faith. They came into contact with Marxism through reading books, newspapers and propaganda materials, and through participating in revolutionary activities. After that, they gradually developed a resonance, transformed their thinking, and embarked on the

path of proletarian revolution. After these revolutionaries were admitted to the Chinese group in the Communist University of the Toilers of the East, the branch of the CPC in Moscow trained them more systematically to improve their Marxist qualities and practical skills. From January 1925, when the Fourth National Congress of the CPC was convened, to the end of the Great Revolution, the organization was transformed with the experience of the branch of the CPC in Moscow. Directed by the new guidelines, the CPC established an organizational structure with clear capacities and responsibilities from the central to the local party organizations. The scale of the CPC grew considerably, and the organization's mobilization capacity of the Party was also enhanced.

The Context and Intent in Writing of *Shi Pi Pan Shu*

Li Xiaoqian (139)

Shi Pi Pan Shu was an outcome of the internal polemics of Chinese Marxist historiography in the 1930s to 1940s. Around 1944, Guo Moruo learned in quick succession about the research findings of Jian Bozan, Fan Wenlan, Hou Wailu and other Marxist historians on ancient Chinese history. They reiterated their scholarly differences with Guo and developed further scholarly criticism, but paid little attention to the fact that Guo had updated or revised his old doctrine. As a result, Guo rekindled his passion for writing, engaging in polemics in the form of 'self-criticism' or 'implicit criticism', which was compiled into *Shi Pi Pan Shu*. The debate focused on the nature of Shang and Zhou societies and the class attributes of Confucianism and Mohism, involving such issues as the staging of ancient history and ancient forms of land ownership. It also extended to the modern times ranging from the argumentation on the social history of the 1920s to 1930s, to the Five Golden Flowers studies of the 1950s to 1960s. As one of the main accomplishments of the polemics, *Shi Pi Pan Shu* remains an essential historical literature for the study of the Marxist historiography.

Catholic Identity Dilemmas in the Age of Elizabeth I

Liu Cheng (158)

The tradition of religious society, initiated by the Roman Empire and developed in Medieval Western Europe, was greatly reinforced by the English Reformation during

the 16th century. It is compulsory for the society members to be subjected to the unified Christian religion in order to maintain a unified community. However, the Elizabethan government of Protestant England and Pope Pius V of the Catholic Church kept the Protestant regime and the Catholic religion respectively, and both tried to discipline the English people under the premise of the faith unity principle. The pressure from both sides correspondingly stressed the English Catholics in a dilemma in constructing their political and religious identities. Therefore, how to break through the tradition of religious society to adjust to the new situation of diversified development of Christian religion after the Reformation, was a major task to the English government.

The American Civil Rights Movement under the International Influence of the Little Rock Incident Xie Guorong (178)

In the context of the Cold War, the Little Rock Incident of 1957 became a prominent symbol of racism in the United States. To safeguard the image and reputation of the American nation, President Eisenhower went to great lengths to use federal troops to intervene in the non-insurgent crisis and support desegregation in public schools. The international criticism generated by the Little Rock Incident and the highly symbolic political action taken by Eisenhower inspired further development of a civil rights internationalist discourse in American society, and pushed the US government to undertake civil rights reform. In this sense, the Little Rock Incident was a turning point and a watershed in the internationalization of the American civil rights movement, giving impetus to the further development of the civil rights movement and the passage of the civil rights legislation. However, the deep-rooted racist concept in the United States, has led to racial tension, which has always been a serious social problem that keeps tearing apart the country.

Historical Notes

A New Research on the Title of “Altan Uruq” in Yuan Dynasty Cao Jincheng (205)

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