



Q K 2 2 0 4 1 8 3



中國歷史研究院
Chinese Academy of History

歷史研究

HISTORICAL
RESEARCH

国家社会科学基金资助期刊



2021

历史研究

1954 年 2 月创刊 双月刊 总第 394 期 12 月 25 日出版

6/2021

· 笔 谈 ·

以史为鉴 开创未来

- | | |
|------------------------|-------------|
| 从大历史视角看民族复兴进程之不可逆转 | 夏春涛 · 4 · |
| 马克思主义同中华优秀传统文化相结合的百年实践 | 欧阳军喜 · 13 · |
| 中国式现代化新道路的历史演进及前瞻 | 马 敏 · 21 · |
| 历史大变局中的人类文明新形态 | 于 沛 · 30 · |
| 人类命运共同体理念的外交意义 | 张清敏 · 37 · |

· 专 访 ·

百年考古与中华文明之源

- | | |
|----------------------|--------|
| ——访中国历史研究院考古研究所王巍研究员 | · 46 · |
|----------------------|--------|

· 专题研究 ·

- | | |
|------------------|-------------|
| 汉代长安的神圣化与大众信仰 | 冯渝杰 · 56 · |
| 明代内阁密揭制度考析 | 李小波 · 80 · |
| 20 世纪初社会主义在江南的传播 | 瞿 骏 · 104 · |

HISTORICAL RESEARCH

阿维尼翁兄弟会与中世纪晚期法国基层互助	吕 昭 · 122 ·
从近代化到近代性：日本新旧宪法的思想史解读	韩东育 · 142 ·
美国对苏联的预防性核打击计划及其流产（1945—1949）	赵学功 · 163 ·

· 读史札记 ·

“天可汗”称号与唐代国家建构	刘子凡 · 187 ·
《共产党宣言》早期中译者“蜀魂”考实	项 旋 · 201 ·

英文目录与摘要（CONTENTS）	· 216 ·
-------------------	---------

《历史研究》2021 年总目	· 222 ·
----------------	---------

CONTENTS

Forum

Learning from History to Create a Brighter Future (4)

Editor’s note: Over the past century, the Communist Party of China (CPC) has led the Chinese people on a glorious journey. Through the new-democratic revolution, socialist revolution and construction, reform, opening up and socialist modernization, and socialism with Chinese characteristics in the new era, the CPC has achieved great success and acquired valuable historical experience. Looking back on the Party’s 100-year history, we can understand why China has succeeded and how we can continue to succeed in the future. To fully study and implement the important speech made by General Secretary Xi Jinping at the Ceremony Marking the Centenary of the Communist Party of China and the guiding principles of the Sixth Plenary Session of the 19th CPC Central Committee, we have invited experts and scholars to write articles on major topics such as the great rejuvenation of the Chinese nation, integrating the basic principles of Marxism with fine traditional Chinese culture, the new and unique Chinese path to modernization, the new model for human advancement, and the building of a community of shared future for mankind. Our goal is to bring in to depth the wisdom and significance of the party’s endeavors over the past century and make them more relevant for creating a brighter future.

Interview

Archaeology in the Past Century and Origins of the Chinese Civilization — An Interview with Wang Wei, Researcher at the Institute of Archaeology, Chinese Academy of History (46)

Research Articles

Sanctification of Chang'an and Popular Beliefs in the Han Dynasty Feng Yujie (56)

At the turn of the Western and Eastern Han, regimes' rhetorics and behaviours concerning Chang'an, especially ancestral temples there, suggested a tacit understanding of the sacredness of Chang'an. In the movement of "Sacrifice to the Queen Mother of the West" during the late Western Han, people gathered in capital Chang'an due to the sacredness it carried, namely longevity and everlasting happiness, which is consistent with the religious aspiration to avoid disaster and seek immortality. As Chang'an gradually grew into a hub of divine worship and sacrifice in Western Han, the city was further divine, exerting profound influence on popular beliefs and social memories. This can historically and ideologically explain why Chang'an was regarded as "the home of immortals" in religious funerary texts emerging in the middle and later Eastern Han period, running parallel to Mount Tai as "the home of the dead". Political cultures, popular beliefs and social memories combined in the historical narrative about Chang'an, showed how the divinity of the city was fostered and accepted by the public.

An Analysis of the "Mijie" (Secret Notice) System of the Grand Secretariat in the Ming Dynasty Li Xiaobo (80)

"Jietie" were originally secret official documents in which court officials were

authorized by Emperor Renzong of the Ming Dynasty to evaluate the pros and cons of court policies. Later, they were developed into documents exclusively used by the Grand Secretariat to send secret memorials, so they were also called “Mijie” (“secret memorials”). In the mid and late Ming Dynasty, secret memorials became the main mode of communication between the Grand Secretariat and the emperor and they could be used by the Grand Secretariat to submit their “piaoni” (drafts of suggested rescripts for the emperor’s approval), state opinions about state affairs and answer the emperor’s questions, thus directly influencing the formation of top decisions. The secret memorials were typically not reproduced in “dibao” (the court bulletin) except during the period from the 19th year under Emperor Wanli’s reign to the middle of Emperor Tianqi’s reign, when members of the Grand Secretariat would purposely circulate these secret memorials in order to gain the trust of the outer court. Secret memorials were categorized into those submitted by the Grand Secretariat as a whole (collective secret memorials) and those submitted directly to the emperor by a certain individual Grand Secretariat member (individual secret memorial). How often a Grand Secretariat member submitted secret memorials directly to the emperor indicated his political status in the Grand Secretariat. The difference between secret and regular memorials and that between collective secret and individual secret memorials are reflected in various ways in the collected works or collections of memorials of the Grand Secretariat members. In addition to assisting in decision-making, the Ming Dynasty Grand Secretariat also functioned to coordinate the relationship between the emperor and the outer court, known as “tiaoxie”. Especially in the political environment of the late Ming Dynasty, this special role played by the Grand Secretariat was beyond the reach of other courtiers and the eunuchs and it was fully reflected in the controversies at that time concerning the secret memorial system.

The Spread of Socialism in Jiangnan Region (the Yangtze River Delta) in the Early 20th Century Qu Jun (104)

For all its commonalities, the spread of socialism in China from the late Qing Dynasty to the 1920s, also varied from one region to another. Benefiting from Shanghai's development, the Jiangnan region(the Yangtze River Delta), with favorable transport, social and cultural conditions, enjoyed various channels for the spread of socialism in modern times. Progressive intellectuals here had managed to introduce socialism into the region by rewriting newspapers, making pamphlets, and organizing public lectures and group discussions, and started revolutionary practice by combining socialism with fine traditional Chinese culture and the social realities of the Jiangnan region. This historical process reveals that although the introduction of socialism into China had external causes, its survival and development in China should also be attributed to the strong endogeneity of the Chinese revolution. This endogeneity fully promoted the interaction between fine traditional Chinese culture and the scientific nucleus of Marxism, gradually adapted Marxism to the actual conditions of China, and thus enabled China to embark on a new path toward socialist revolution.

Confraternities of Avignon and Grassroots Mutual Assistance of France in the Late Middle Ages Lü Zhao (122)

In the 14th and 15th centuries, the grassroots association of confraternity flourished in French cities, which marked the emergence of a civil society in France. A civil society came into being largely because non-elite groups needed to stand together to cope with the social crises in the late Middle Ages, which had damaged the social order in cities. The

self-governance system of confraternities provided a basic mode for the operation of civil society, unleashing social vitality and ensuring the effective functioning of society. Under such a system, confraternities mainly provided charitable relief for others and practiced mutual assistance within themselves. These two functions remedied the defects in political and social systems and enhanced the capabilities of the society at primary level to cope with crises.

From Modernization to Modernity: An Interpretation of the Intellectual History of the Old and New Japanese Constitutions Han Dongyu (142)

The failure of the Meiji Constitution and the success of the Post-war Constitution reveal that “modernization” and “modernity” are not essentially equivalent. The Constitution constitutes a landmark in setting a demarcation line between the pre-war and post-war Japan in that as the fundamental law, it made clear such principles of modernity as the separation of religion and state, the abolition of Shinto, the establishment of a parliamentary monarchy, the symbolic status of the Emperor and popular sovereignty. These principles are fundamentally different with feudalistic ones. However, the Japanese governments have tried many times, though failed, to amend the Post-war Constitution, fully revealing the existence of insurmountable jurisprudential omissions in the Post-war Constitution regarding the “state system” and the “Emperor”.

U.S. Consideration of Preventive Nuclear Strike Against the USSR and Its Abortion (1945-1949) Zhao Xuegong (163)

After the World War II, the US, having a monopoly on nuclear weapons and absolute

nuclear superiority, not only used this advantage as an important tool of its policy toward the USSR but also made it a key to safeguarding national security. Regarding the USSR as its biggest threat, it had also attempted to initiate a preventive war against the USSR and had formulated a series of plans for this end. But these plans were not implemented due to both international and domestic factors. To be exact, America dreaded the emergence of possible consequences because the Soviet Union had the strength and capability to revenge. The US leaders were fully aware that such a risky and costly nuclear strike was likely to cause the Soviet Union not only to wage a devastating attack on Western Europe, but also to deal a heavy blow to the US itself , thus resulting in an unaffordable ending. Therefore, the United States finally aborted this attempt.

Historical Notes

The Title “Khan of Heaven” and State Building of the Tang Dynasty

Liu Zifan (187)

Research on Shu Hun, an Early Chinese Translator of *The Communist Manifesto*

Xiang Xuan (201)

历史研究

LISHI YANJIU

2021 年第 6 期 （双月刊） 总第 394 期

主 管：中国社会科学院（北京市东城区建国门内大街 5 号）

主 办：中国社会科学院

主 编：李国强

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：<http://lsyj.ajcass.org/Admin>

国内发行：社会科学文献出版社 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



历史中国



社科期刊网

ISSN 0459 - 1909
CN 11 - 1213/K

ISSN 0459-1909



如发现印装质量问题，请与社会科学文献出版社联系调换，电话：010-59366562

本刊不以任何形式收取版面费，全国社科工作办举报电话：010-55604027

定价：100.00 元