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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

2

2022

历史研究

1954年2月创刊 双月刊 总第396期 4月25日出版

2/2022

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Marxist Historiography

Controversy over China's Social History and the Rise of Marxist Historiography

Zuo Yuhe (4)

The controversy over China's social history in the 1930s was an academic debate sparked by political differences. Although all sides of the controversy applied the materialist conception of history to historical research to varying degrees, the controversy reflected the fundamental differences between Marxist and non-Marxist historiography. The differences in perceptions of the materialist conception of history and the different political tendencies of the various schools of thought involved in the controversy led to academic disagreements and school divisions, as well as the emergence of Marxist historiography. The controversy over China's social history had shaped the academic character of Marxist historiography, which places equal emphasis on truth-seeking and application. The spread of the materialist conception of history and the rise of Marxist historiography led to profound changes in the research purport, research paradigms, and fields of study in twentieth-century Chinese historiography, and contributed significantly to its advancement.

A Study on China's Social and Economic History from the Perspective of the Social Formation Theory

Chen Feng (22)

The social formation theory provides a basic conceptual system and a cognitive framework for the study of Chinese socio-economic history. This takes it beyond the

traditional economic narrative and makes it different from empirical economic history studies, which are mainly based on institutional and sectorial history. The issue of social formation has driven the study of social and economic history to expand and to become sophisticated. Concentrating on the social structure and nature of society, the study of social and economic history focuses on the indicators and elements that distinguish social formations, from which it extends to real issues such as the land system. The theory of social formation has also been advanced and deepened through its application in the study of social and economic history.

Research Articles

The Unique Evolution Path of Early Chinese Social Power Chen Shengqian (36)

Materiality is a cultural attribute of matter, a relatively stable cultural connection that gradually forms between human beings and matter in the process of social practice. What makes it significant is that it reveals the characteristics of the times. Materiality is closely related to social power patterns, from which the stages of social power development can be observed. Based on the changes in materiality during the development of the Chinese civilization, it can be divided into three stages — the Jade Age, the Bronze Age, and the Iron Age. The Jade Age roughly corresponds to the Late Neolithic, where the extensive use of ritual jade objects implies the rise of political power and the emergence of a proto-state organization. The Bronze Age roughly covers the Xia, Shang, and Zhou dynasties, where the extensive use of bronze ritual objects and weapons indicates the rise of military power and the emergence of more extensive regional monarchical states. The Iron Age began during the Spring and Autumn period and the Warring States period, and the creation and spread of iron production tools symbolized the emergence of economic power as the dominant

force in state society. After the Qin and Han dynasties, the ideological power of the Chinese society took stable shape, eventually forming a social power pattern of four powers in one.

Writing on the Calamities in the *Wuxing Zhi* in the Official Historical Records of Medieval China You Ziyong (55)

The *Wuxing Zhi* (Memoir on the Five Elements) in *Hanshu* created its own narrative framework based on the principle of classification, incorporating various disasters and unusual natural phenomena into the scope of Confucian interpretation. As a result, many ancient Chinese historians began to use calamities as a criterion for evaluating the state administration. The *Wuxing Zhi* sections in the official histories since the Wei and Jin dynasties have followed this pattern of describing calamities, forming three writing strategies from calamities to calamities, from auspiciousness to calamities, and from uncertainty to calamities, depending on the nature of the historical sources. Regardless of the writing strategy, these unusual natural phenomena were interpreted and understood in different ways as abnormal signs in the context of the *Wuxing Zhi* and have been closely linked to realpolitik after reinterpretation by historians. The writing of the calamities in the *Wuxing Zhi* in the official histories of Medieval China was used as an abnormal method to express the proper way of ruling, in which the historians hoped to master the discourse of caution to the ruler and officials.

The Fall of Jurchen *Wei-suo* and the Rise of Jianzhou Jurchens in the Late Ming Dynasty: The Study of the Imperial Orders that Recorded the Issue of *mukūn tatan be ejehe dangse* Zhao Lingzhi (78)

Books no. 79–81 of Taizu section in the *Manwen Laodang*(En. The Old Manchu Archives) are entitled *mukūn tatan be ejehe dangse* (Man.), which have long been

mistranslated as the “clan registry file” or “tribe file”. However, by examining the meanings of *mukūn* and *tatan* and their related details, this article argues that the details of these three volumes have nothing to do with the clan registry, but are the fact showing that 363 imperial orders and 1 purchased imperial orders obtained by Nurhaci in 1610 (the thirty-eighth year of the Wanli reign, Ming dynasty), when he distributed the annexation of the Hada tribe. In this way, Nurhaci used these orders as certificate to form three tribute missions in batches to *Nanguan* at Kaiyuan to obtain rewards and trade. The importance of these imperial orders shows how the power of the various Jurchen tribes during the late Ming period waxed and waned and was gradually unified by Nurhaci. The recorded details of the imperial orders also reflect the fact that although the Ming officials of the *Wei-suo* system were promoted in rank, their real power was lost, so the system was dying. In this process, political function of imperial orders was largely lost, and it became a mere certificate for entering the border for tribute and trade.

An Analysis of the Failure of Fiscal Relief Policy in the Late Qing Dynasty

Wang Jingya (100)

After the War of Jiawu (First Sino-Japanese War), in order to repay the reparations to Japan, the Qing government signed the “Anglo-German Loan of 1898” with the HSBC and the Deutsch-Asiatische Bank, which provided that Robert Hart, the Inspector-General of the Chinese Maritime Customs Service, would take charge of the general and salt likin of certain ports and districts in the Yang-tsze Valley and the adjoining province of Zhejiang to repay some debts. The government and the public had different attitudes towards this. The Qing court, the Inspector-General of the Chinese Maritime Customs Service and the provincial authorities had repeated confrontations and finally compromised. The Qing court launched a subsidy program

to make up for the losses of the provinces where likin was mortgaged, however, it caused the situation that the designated allocation was difficult to implement. The likin debt-paying provinces and the provinces which were ordered to assist in these issues repeatedly appealed to change the predicament. Unfortunately, due to the difficulty of adjustment and the subsequent pressure to raise funds such as the Boxer Indemnity, the Ministry of Revenue only made minor adjustments to the allocation plan, and the provinces were left to resolve the dilemma on their own. The Qing court's obsession of "central interests are more important than local ones", its weakening fiscal allocation capability, the declining trust between central and local governments as conflicts escalated, which were the key factors for the failure of fiscal relief policy in the late Qing Dynasty.

The Economic Logic of the Evolution of Feudalism in England in the 11th-15th Centuries

Huang Chungao (125)

From the 11th to the 15th century, the economic features of English feudalism underwent great changes, going from being covered to becoming dominate. This period can be divided into three different stages. In the first stage (1066-1166), the military and legal features predominated in the feudalism due to the Norman Conquest, which made the economic features being covered. In the second stage (1166-1350), the economic features of feudalism gradually came to be prominent. The scutage and the Quia Emptores marked a further development of the feudalism. In the third stage (1350-1500), the influence of military and legal features faded away, the money payments and the indentures of retainers became the main signs of feudalism. The feudalism had entered a new phrase. At the same time, the capitalist factors which would destroy the economic structure of feudalism was being bred. This is the economic logic of the evolution of feudalism in England.

The Evolution of the Classical Image in the French Revolution Huang Yanhong (153)

The moral “paradigms” and political models shaped by classical education in France during the Old Regime provided the cultural conditions for the promotion of classical paradigms during the French Revolution. During the Jacobin dictatorship, the pressing internal and external circumstances prompted revolutionary leaders to follow the classical republican model. They also took advantage from this model to respond to the crisis by strengthening internal unity and the will to fight, and to try to establish a Republic of Virtue for the “regeneration” of the nation. After the Thermidorian Reaction, the ideologues associated the Reign of Terror with the Jacobin emulation of the classical republic, denying the status of ancient Greco-Roman political paradigms and moral examples. These ideas were further condensed and conceptualized by Constant, Tocqueville, Marx and Engels. As a “foreing country” far removed from modern society, the ancient paradigm was rendered null and void.

Historical Notes

An Analysis of Land Annexation Families in the Song Dynasty Li Huarui (178)

Liang Qichao’s Consciousness of Chinese Historiography and Its Limits

Li Gongzhong (189)

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历史研究

LISHI YANJIU

2022年第2期（双月刊）总第396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



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定价：100.00元