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# 历史研究

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## *Feature*

### **New Research into the Ming and Qing Dynasties Self-Isolation Policy**

The Research Group of Chinese Academy of History (4)

“Self-Isolation” is not a Chinese concept in existence since ancient times, or inherent in the Western World’s perception of China. It is a historical term reflecting late Qing Dynasty fusion of Chinese and Japanese vocabulary, rather than an objective description of the foreign policies adopted in the Ming and Qing dynasties. Faced with aggressive Western colonial powers, China’s rulers during those dynasties adopted a restrictive policy characterized by “self-imposed border restrictions” at the military, economic, cultural and other levels. This did not hinder the development of China’s foreign trade, or exchanges and mutual learning between Chinese and Western cultures during that period. However, it did have some negative effects, including passive defenses, and disregard for Western technological advances, which, to some degree, laid the groundwork for China’s later passivity and vulnerability to bullying.

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## *Forum*

### **The Historical Logic of Forging a Strong Sense of Community for the Chinese Nation** (22)

Editor’s Note: Since the 18th National Congress of the Communist Party of China (CPC), the CPC Central Committee, with Comrade Xi Jinping at its core, has creatively proposed important thinking on forging a strong sense of community for the Chinese nation from the strategic perspective of realizing the Chinese dream of national rejuvenation. By making this thought the focus of the Party’s ethnic affairs work in the new era, the CPC Central Committee has pointed the way forwards for



strengthening and improving ethnic affairs work, and provided fundamental guidelines for deepening theoretical research. Forging a strong sense of community for the Chinese nation will provide a foundation for China's national unity, ethnic solidarity, and spirit. In order to implement the guidelines of General Secretary Xi Jinping's important speeches, three experts have been invited to write articles concerning "The Historical Logic of Forging a Strong Sense of Community for the Chinese Nation". The purpose of this initiative is to describe the historical context in which the Chinese nation was formed and developed, outline the nation's inevitable historical transition from independence to self-consciousness, and reflect its significant contribution to human history. This initiative will contribute wisdom to, and lay a solid foundation for, the forging of a strong sense of community for the Chinese nation from a historical perspective.

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*Research Articles*

**Emperor Guangwu's "Acceptance of the Mandate of Heaven" and Emperor Ming's Construction of Ritual System in Eastern Han Dynasty**

Wang Er (53)

The founding of the Eastern Han Dynasty featured both revolution and inheritance. Among the many practices for the establishment of political legitimacy during the early Eastern Han Dynasty, Emperor Ming developed a set of rituals in praise of Emperor Guangwu's founding of the dynasty, in the form of ritual and musical systems. First, he worshiped Emperor Guangwu at the Bright Hall and ascended the Numinous Tower to observe cloud formations. Second, he initiated the performance of *dengge* (ode singing) and *yuewu* (music and dance). These two rituals, derived from the Zhou Dynasty ceremony memorializing King Wen of Zhou, were intended to showcase Emperor Guangwu's merit in "securing the world" and highlight his status as recipient of the Mandate of Heaven. Third, Emperor Ming constructed the temples of Gaozu and Shizu, combined all successor emperors' memorial rituals into Shizu Temple, and conducted

imperial mausoleum sacrifices based on the imperial New Year's Audience ceremony, establishing Emperor Guangwu's image as an 'Founder Ancestor of Han' in parallel with Gaozu. This enabled the transformation of Emperor Guangwu's identity from descendant of the Yuan Emperor to founder of the Eastern Han Dynasty, and rendered the Eastern Han independent of the Western Han Dynasty to some extent. The designation of Emperor Guangwu's "acceptance of the Mandate of Heaven" as a sacred milestone in the reform of the Han dynasty ritual system by his successors reveals a definite political intention.

### **Development of Confucianism during the Wei-Jin and Southern and Northern Dynasties**

Lou Jin (71)

The theory of the "decline of Confucianism" in the Wei-Jin and Southern and Northern Dynasties, which emerged in the early 20th century, is invalid. Judging from a series of situations such as the degree of socialization represented by the popularization of Confucianism, the development of classics, the frontier discussions of Confucianism represented by metaphysics, and the ability to accommodate different ideological theories, Confucianism in the Wei-Jin and Southern and Northern Dynasties inherited the development trend of Confucianism in the Han Dynasty, carried forward the tradition of Han Confucianism based on realistic interpretation of classics, and effectively expanded the foundation, backbone, domain, role and influence of Confucianism, showing that Confucianism continued to evolve with the times.

### **Surpassing the Northern and Southern Establishments: Characteristics of the Establishment of Bureaucracy in the Liao Dynasty from the Perspective of the Central Political System**

Qiu Jingjia (94)

The ranking of Liao Dynasty grand chancellors was complex and rigorous. Most were also chief officials at the Northern and Southern Establishments and Palace Secretariat (of political affairs), playing roles as policymakers and administrators. The

central political system in the Liao Dynasty integrated the Central Secretariat and Northern and Southern Establishments, thus featuring both inheritance of, and innovation upon, the central bureaucratic establishment, over the period following the late Tang and Five Dynasties. In the middle and late Liao Dynasty, for major policies, the central political system featured joint policy-making by the emperor and the grand chancellors, headed by the Commissioners of Military Affairs of the Northern and Southern Establishments and Director of the Palace Secretariat (of political affairs), and thus displayed the characteristic of “surpassing the Northern and Southern Establishments”. By imitating the bureaucratic establishment of the Central Plains, the Liao Dynasty incorporated elements of the Khitan tribal system, while including innovative modifications based on its own customs. It thus established a system of northern and southern administrative officials based on the institutional framework and operational mode of the political culture of the Central Plains, and provides an institutional example of exchange and integration of ethnic groups in ancient China.

**Financial Support and Financial Distress in Xinjiang during the Reign of Xianfeng and Tongzhi**

Liao Wenhui (116)

After the early years of Xianfeng, Xinjiang encountered financial distress due to lack of financial support. In response to this, the Qing court, the Governor-General of Shaanxi and Gansu, and the officials of various cities in Xinjiang attempted to raise funds and reduce expenditure, but were unable to fill the huge spending gap through these expediciencies. A weak financial base, limited fundraising ability, and financial constraints in neighboring regions appear as the objective reasons for the financial distress in Xinjiang, however, the underlying cause lies in the multi-level governance model under the military system implemented by the Qing court, as it fails to cope with the challenges China faced in modern times. Confined to traditional conceptions of Borderland Administration, the Qing court and provinces took a perfunctory attitude



towards the resolution of the inadequacy of financial support, resulting in a severe crisis in the border area.

### **An Investigation into the Evolution of the “Great Qing Empire” Concept**

Liu Wenming (134)

Westerners have described ancient China as an “empire” since the 14th century, and the Japanese began to call the Qing dynasty an “empire” in the early 19th century. However, the Qing government did not use this title until 1895, when the term “Great Qing Empire” appeared in negotiations between China and Japan and was first accepted by Li Hongzhang. After that, the title was used occasionally, but the Qing government still mainly referred to itself as the “Great Qing”. Thus “Great Qing Empire” was merely the name used by foreigners for the Qing dynasty in a specific historical context; the Qing dynasty was not, essentially, what Westerners call an “empire”. Thus, theories and methods of “Imperial History” or “New Imperial History” are not applicable to the study of Qing history.

### **The Conflict of Reconstruction of Order between Empire and Church in Europe during the 11th-12th Centuries**

Li Teng (153)

The conflict between the Holy Roman Empire and the Catholic Church was an important historical episode during the heyday of the Western European Middle Ages. Since Otto I, the Holy Roman Empire had been attempting to restore “imperial authority” and establish a unified order in Europe, at the same time intervening deeply in church affairs. Henry III even led church reform during the mid-11th century. However, after the mid-late 11th century, the church adopted a strategy of “imitating the empire”, with the goal of establishing the Pope as the supreme authority and thus establishing a unified order, and the power of religion rapidly increased. The similarity between empire and church in terms of power systems and core demands, reflecting the key attempts to

achieve a unified order in medieval Europe, gave rise to conflict between them. However, the rise of hierarchical monarchy and nation-states greatly impacted the authority of the church and empire, and this reconstruction of order failed.

### **The British Exiles and Party Conflict in the Early American Republic**

Yang Songyu (169)

At the end of the 18th century, a group of British radicals immigrated to America as political exiles, where they played an essential role in a series of fierce party conflicts and political culture divisions between the Federalists and the Republicans. In 1798, influenced by British “Anti-Jacobinism”, the Federalists-dominated government passed *The Sedition Act* to crack down on criticism of themselves and prevent the conspiracy from subverting the government by the Republicans and so-called “Jacobins”. Referring to British politics, the exiles attacked the Act and denounced the Federalists for imitating the British system, establishing aristocracy in America, and depriving the civil liberty of the people. The exiles’ political rhetoric against the Federalists spread widely, forming strong public opinions which eventually invalidated the Act. Because of the British exiles’ involvement in politics of America, the party conflict of the Early American Republic was closely related to the political changes in the Atlantic World, exhibited distinct transnational features, and reshaped American perception of party politics.

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### *Historical Notes*

### **The Elements of “Dynastic Rituals” in the Sacrifices in the Imperial Ancestral Temple of the Yuan Dynasty**

Ma Xiaolin (192)

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Lin Zhiqiang (206)



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