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# 民族研究

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**Research on Xi Jinping’s Major Expositions on Building of a Moderately Prosperous Society Together with Minority Nationalities and Ethnic Regions of China ..... Li Junjie and Luo Rufang (1)**

**Abstract:** In light of the logical clue of " what-why-how", Xi Jinping’s major expositions on the building of a moderately prosperous society together with minority nationalities and ethnic regions of China clarified its top priority, important significance, key task and solution. It means, from a realistic point of view, that we should follow a practical path of making concrete, meticulous, and effective efforts in eight principal work in four respects. These major expositions unify the scientificity and practicality, integrates the systematicness and accuracy, connect the strength of the system and individual initiative, and combine the inheritance and creativity. They are the new development of the integration of Marxism with the reality of ethnic regions and will be the fundamental principle to guide the minority nationalities and ethnic regions to build a moderately prosperous society.

**Keywords:** Xi Jinping; minority nationalities; ethnic regions; the building of a moderately prosperous society together with minority nationalities ethnic regions.

**Construction and Development of the System of Ethnic Regional Autonomy of China: A Perspective of the Governance by the Communist Party of China ..... Ren Yong (11)**

**Abstract:** The Communist Party of China developed the strategies relating to the nation-building in the revolution and development through full appreciation of Chinese history and reality. In the process, the system of ethnic regional autonomy the Party created by integrating the fundamental principles of Marxism with the reality of China functions as a significant component of China’s fundamental system to uphold and improve the community for the Chinese nation. In the process, the Party leadership has integrated into the ethnic regional autonomy system with the idea, the Party organizations and officials as three elements supporting the effective coordination between the Party’s governance efforts and ethnic regional autonomy. New developments and new changes have been influencing this process to some extent since reform and opening up in China. We must strengthen the Party’s leadership and building to the ethnic regional autonomy system from three aspects, the political idea, organization system and contingent of officials, and accordingly make the progress of the Party’s governance and improve the ethnic regional autonomy system.

**Keywords:** Communist Party of China; nation-building; state building; ethnic regional autonomy.

**Concept Change and Characteristics of Chinese National Solidarity ..... Yan Qing (24)**

**Abstract:** Through solidarity, people can form social community and the political

community. Solidarity is also an important term and idea in modern society. Western society started the theoretical study of solidarity earlier and formed a rich theoretical pedigree, emphasizing that social solidarity is an essential characteristic of western society. Solidarity in modern sense interwoven with Chinese society and its knowledge system, the meaning and characteristics of solidarity with Chinese characteristics derives hence. China's national solidarity is the embodiment of the Chinesization of Marxist ethnic theory and the important experience of solving ethnic problems with Chinese characteristics. China's national solidarity has dimensions of political solidarity, social solidarity and citizen solidarity. This is determined by the combination of political, cultural and social implications of the concept of Chinese minzu 民族 and the political and social development process with Chinese characteristics. Understanding and grasping the essence of Chinese national solidarity cannot be separated from a deep understanding of the leadership of the Communist Party of China and the decisive role of the socialist system.

**Keywords:** state; multi-ethnic country; solidarity; types of solidarity; national solidarity.

**Study on the Popularization Level and Influential Factors of High School Education in China's Autonomous Regions of Ethnic Minorities**

..... **Cheng Gang** (35)

**Abstract:** Popularizing high school education is a major measure for the progress of education in China. It is also an important way to lift people out of poverty in deep poverty areas and to solve regional poverty as a whole. Ethnic areas have a low popularizing rate of high school education. And the deep poverty areas are the key points of the task. This paper takes the high school gross enrollment rate as an indicator to measure the popularization level of high school education. By analyzing the data of 30 autonomous regions ethnic minorities in China from 2006 to 2016, we found that the popularization level of high school education in autonomous prefectures, especially in deep poor areas, has been increasing rapidly in recent years. However, there are still many difficulties, such as the low level of popularization, the imbalance development within the region, the unreasonable scale ratio of general high school to secondary vocational school and the small average size of the school, etc. Through econometric analysis, we found some demand and supply factors which influence the development of high school education. For example, per capita GDP, per capita public financial expenditure and farmers' net income have a significant impact on the level of education popularization in high school. Besides, there are some obvious non-economic factors in deep poverty areas. Considering the multiple characteristics of these autonomous regions of ethnic minorities, we should give priority to the areas with the weak educational foundation and to the secondary vocational schools; then we can raise the standard of subsidy and eliminate the cost of high school education; we also need to optimize educational resources and consolidate the results of nine-year compulsory education.

**Keywords:** autonomous prefecture, a level of ethnic autonomous areas; high school education; popularization level; influential factors.

**“Tu 土” (Indigenous) and “Yang 洋” (Exogenous): The Localization of Tobacco in Yunnan and Its Significance** ..... **Chen Xue** (46)

**Abstract:** The localization of Tobacco in Yunnan had experienced two periods. From



the end of the 16th century to the 19th century, tobacco was introduced as a new resource of medicines into the local healing system for the first time. Subsequently, as a cash crop with the economic development of the local society, it penetrated every area of the local society life. With the form of cigarette, tobacco had intruded into the local consumption market from the beginning of the 20th century to 1940s. The arrival of cigarette had produced a dividing line between the “tu” tobacco and the “yang” tobacco. Based on the resistance to the foreign cigarette and on the dissemination and construction of “tu” tobacco, the local market attempted to cultivate flue-cured tobacco, produce cigarette, and gradually achieved the modern tobacco industry. The investigation of the localization of tobacco in Yunnan is helpful for rereading the contrasting dimensions of “tu” and “yang” which have an important influence on the development of the modern history of China.

**Keywords:** tobacco; Yunnan; localization; “tu” (indigenous); “yang” (exogenous).

**Space Transfer in the Bouyei People’s Ritual of Stepping around the Hell and Its Social and Cultural Implications: A Case Study of the Village Rongshang 荣上寨 in Ziyun County 紫云县, Guizhou**

..... **Zhang Fan and Huang Zhenbang (57)**

**Abstract:** It is a continuous and important theme in religious anthropology whether unusually dead ghost can be transformed into its own family’s ancestor. At Rongshang Village, Ziyun County, Guizhou, an unusually dead ghost who was originally fed at the corners outside the house is transformed into ancestor who could be worshipped at the shrine inside the house by transferring the spaces in the Bouyei ritual of stepping around the hell. Compared with eviction ways of dealing with abnormal death in other ethnic groups, the Bouyei ritual conciliates unusually dead ghosts and develops an “aisle” through the strong barrier which serves ancestor as god and treats unusually dead ghost as enemy. Furthermore, an unusually dead ghost acquires ancestral identity by making use of this “aisle”. The ritual motivation is to rectify abnormal social structure and restore harmony social order. In this respect, the Bouyei ritual of stepping around the hell is intrinsically consistent with the ways of eviction to deal with abnormal death.

**Keywords:** ritual to step around hell; space; transfer; Bouyei people; unusually dead ghost; ancestor.

**The Name of the King of Chu 楚 ..... Liu Yutang and Zeng Lang (72)**

**Abstract:** Through the reading and analysis of the literature of the past dynasties, it is found that all the early kings of the Chu people were called as one name, recorded as Yuzi 鬻子 (Mizi 卮子) or Yuxiong 鬻熊, which belonged to the king’s kinship. Xueyan 穴畬, who was recorded in the *ChuJu* 楚居 in the Qinghuajian 清华简, was the descendant of Jilian 季连 who lived in Zhongguo 中国 (literary, Middle Kindom) in *Shiji* 史记. But in the *ChuJu*, his name was mixed with Xuexiong (Yuxiong) in the period of Yu 虞 and Xia 夏 and Yuxiong (Xuexiong) in the Shang dynasty because the author did not know the tradition of the Chu’s early kings’ adoption of their ancestors’ name and shared name between lords and vassals. The king family’s surname of the Chu was Mi 卮. And the sound of 鬻 in the ancient time from the sound of Mi 米, was the same to 卮. Therefore, Jilian could be called as Jimi 季卮 (鬻). The king family’s shi 氏 of the Chu, Yan (Xiong) 畬 (熊), was linked to their ancestors who had been good at using bows, arrows and playing Qin 琴 music.

**Keywords:** Mi, surname; Xiong, shi; Yu Xiong; Chu, the ancient kingdom and people; Qinghuajian, documents on bamboo and wood collected by Tsinghua University.

### A Study on Ögedei Qa'an's Levirate Marriage with Činggiz Khan's Other

**Wives; Focusing on \* Qırghıhtunı Khatun ..... Liu Yingsheng (86)**

**Abstract:** The kaiserins and imperial concubines were in detail recorded in Chapter 106 of *Yuanshi* 元史, "Table of Empresses and Imperial Concubines" 后妃表, as well as in Chapter 114 and 116 "Biographies of Empresses and Imperial Concubines" 后妃传. But there is no word mentioning the levirate marriage of these royal ladies after their husbands died. The paper starts from viewing the issue that Ögedei married Qulan Khatun and Möge Khatun of Činggiz Khan after his father died, and then focuses on the third kaiserin of Ögedei, namely Qilijihutien 乞里吉忽帖尼 mentioned in the Table of Empresses and Imperial Concubines of Ögedei in *Yuanshi*, and identifies her with the kaiserin called Kuolijedan 阔里桀担 registered in the first Ordu of the same table, whose name was reconstructed as Qırghıhtunı by Paul Pelliot. The paper continues to discuss the issue that the levirate marriage between sons and wives of their fathers among nobilities and ordinary Mongols before and during the Yuan period, and proves that the levirate marriage between men and women of different generations in Mongol-Yuan royal family, was base on the old marriage tradition of Inner Asian nomads.

**Keywords:** levirate marriage; Qulan Khatun; Möge Khatun; Qırghıhtunı Khatun.

### The Origins of the Alloy Copper Statues Zi-Khyim Li-Ma in the Qing Court

..... Xie Jisheng (97)

**Abstract:** Zijin-lima 紫金琺瑯, a term used by the Qing imperial workshop to denote the gilded bronze or alloyed copper statues' origin from Tibet, is actually from the Tibetan word zi-khyim li-ma, which in turn was a combination of the sound and the meaning of the Chinese terms "zimojin" 紫磨金 (purple polished gold) or "zijin" 紫金 (purple gold) translated by the Tibetan scholar living in the late Ming period. Based on the primary source "li ma brtag pa'i rab byed smra 'dod pa'i kha rgyan" 琺瑯佛像考察品, a text on gilded bronze or alloyed copper statues by Padma dkar-po, the sixteenth-century scholar of the 'brug-pa bka'-rgyud school, this paper explores the shaping of the term zi-khyim li-ma from the following dimensions: 1) The transmission of ra-gan, the Chinese copper made from calamine luganshi 炉甘石 to Tibet; The characteristics of the Ming Yongle and Xuande 永乐宣德 style (known as Tav-ming-ma) popular in Central Tibet; 2) The linguistic connections among Zijin-lima and such terms as "zimojin," "yanfu tanshu" 阎浮檀树, and "yanfu tanjin" 阎浮檀金 as recorded in Chinese Buddhist texts. 3) The similarity and difference between Zijin-lima and the gilded bronze or alloyed copper statues made in Eastern or Western India; the reproduction of Zijin-lima at Qing court. The paper concludes that Zijin lima derives from the term "zimojin" (which is equivalent of "yanfu danjin" or jambū-nada) in Chinese Buddhist texts. Padma dkar-po cited the early alloyed copper statues produced in India as examples of Zijin lima, providing more concrete and material objects to account for the imaginary and abstract "golden images of the yanfutanjin" recorded in Buddhist texts.

**Keywords:** gilded bronze or alloy copper statues; zijin-lima; lima; Ming and Qing dynasty; Tibet.

**On Ethnic Minorities-Majorities Asymmetry in National Identity**

..... **Hao Yaming** (109)

**Abstract:** Based on the understanding that the differences of group status and group rights are universal in social structure, the social dominance theory puts forward the hypothesis of ethnic minorities-majorities asymmetry in national identity. This hypothesis comprises of two parts: relationship asymmetry and degree asymmetry. The former means the positive relationship between the ethnic identity and national identity of the dominant ethnic group, and the neutral, even conflict relationship between the two identities of the subordinate ethnic group. The latter means that the degree of national identity of the dominant ethnic group is greater than that of the subordinate ethnic group. Although there is competition in theoretical interpretation and conflict in empirical conclusions, many empirical studies, including some large-scale international survey data, partially prove the existent of the asymmetry in national identity. Being faced with this phenomenon and further exploring its realistic factors and theoretical context is of great importance for understanding the formation of national identity dilemma and promoting the constructions of multi-ethnic countries. The hypothesis is also illuminating to regard the idea of ethnic equality as the fundamental way to resolve the dilemma of national identity in multi-ethnic countries.

**Keywords:** national identity; ethnic identity; ethnic minorities-majorities asymmetry; social dominance theory; ethnic equality.

**A Review on Critical Border Studies of Contemporary West**

..... **Zhao Xuan and Liu Xihong** (121)

**Abstract:** The dramatic changes in the global geopolitical landscape in the 1990s have had a tremendous impact on the border studies of the West. The critical border studies rising since that time developed a theoretical orientation of the bio-political border based on the concept of flow, then paved a new research path in the globalization era, and hence established the methodology of the ethnography in the border studies. This paper teases out and analyzes the critical border studies, and takes the western scholars' empirical research on the U. S. -Mexico border and the Ghanaian border as an example to present the application and features of critical border studies. And the paper argues that for China's frontier research, it is instructive to review the critical border studies of the West.

**Keywords:** border; critical border study; global flow; bio-politics.

**Summary of the Symposium on the Multiple Languages Ethnography Literatures  
in Ancient China** .....

**Zhang Kefeng and Dai Longhui** (135)

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编辑单位 《民族研究》编辑部

地 址 北京市海淀区中关村南大街 27 号 6 号楼

邮政编码 100081

电 话 (010)68932934

电子信箱 mzybjb@cass.org.cn

网 址 <http://www.mzyj.net.cn>

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