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# 中华文化论坛

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封三：“深入学习宣传贯彻党的二十大精神”专栏征稿启事

## Looking the Cultural Foundation of China's Modernization from the Second Combination

Wang Ning

**Abstract:** The new path which has been opened by the Communist Party of China for the creative transformation and innovative development of China's excellent traditional culture is different from the two extreme shocks—the conservative and the radical. The formal proposal of the "two combinations" indicates that the Communist Party of China has gained a deeper understanding and insight into the cultural logic of Marxism, the development law of Marxism in China, and the relationship between Marxism and China's excellent traditional culture. Chinese-style modernization releases its unique charm with historical and traditional cultures, and contains the realistic logic and historical trend of traditional culture transformation in modern times. Clarify the specific dilemma of the modernization of China's excellent traditional culture, explore the possibility of transformation, grasp the practical path, and achieve the value goal of reflecting on and surpassing the capitalism modernization and enriching and developing advanced socialism culture. Based on the excellent Chinese traditional culture, Chinese-style modernization has contributed Chinese wisdom: enhance the dialectical nature of thinking, and grasp the development trend in tradition and modernity; Strengthen human subjectivity and effectively integrate the development momentum of modernization; Beyond abstract universality, constantly break through theoretical innovation in practice.

**Keywords:** Chinese-style Modernization; the Sinicized Marxism; Excellent Chinese Traditional Culture; the Root of Culture

## The Change of the Order of the Five Rites in the Mid-Ancient Times and the Transformation of the Thought of Ritual Study

Wu Lingjie

**Abstract:** With the development of the times, the status of "Jia—the ceremonies of celebrating feast, wedding and festival and Bin—the ceremonies of emperors' entertaining their vassals or the envoys" in the Five Rites has gradually approached forward, but the status of "Jun—the ceremonies of military training and going out to battle and Xiong—the ceremonies of funeral-burial and condolence" has continued to be backward, which indicated that people's arrangement of the Five Rites has changed from following the rules to freely using the ancient rites, and also reflected the changes in the thought of the Five Rites in the Mid-Ancient Times. The reason is that the trend of the thought of rewriting classics and the control of imperial power in the Mid-Ancient Times has extremely impacted the arrangement of the orders of the Five Rites, and the trend has also given people the motivation to break through the classics. However, the permission or denial from imperial power can directly determine the success or failure of rewriting

classics. As a means of dividing the Ritual System, the rules of Five Rites system often need to be adjusted according to people's comprehension and definition of the Ritual System. And the system must constantly find a point of harmony with reality before it will be accepted and used by people.

**Keywords:** the Mid-Ancient Times; the System of Five Rites; the Style of Writing and Compiling; Rewriting the Classics;

### **The Reconstruction of Wu Zetian's Image in the Context of Neo-Confucianism in the Song Dynasty**

*Dong Chunlin & Tang Lijun*

**Abstract:** Wu Zetian was evaluated as one of *the Favored* in the context of Neo-Confucianism during the Song Dynasty, which is the result of the influence of ethical concepts on political notions. With the ethical cognition of "*male superiority and female inferiority*" of neo-Confucians, it's difficult to comment on Wu Zetian's political merits, and her "*extraordinary revolution*" is explained as a deviate action. Evaluations such as the so-called "*Fierce Woman vs Fatuous Monarch*" do not mean to appraise Wu's personal talent but just the impertinent criticisms of literati and officialdom when they maintained the legitimacy of imperial power. The way of "*writing by Using the past to criticize the present*" contains deep commendation and derogation to evaluate Wu Zetian, and reflects the value orientation of neo-Confucians who illustrated the classics by using *Principle as Order* to apprehend the legitimacy of imperial power. The evaluation of Wu Zetian by neo-Confucians is a kind of political intention of the solidified traditional consciousness, and even is a subjective effort to shape political ethics. These evaluations formed the concepts which had an important impact on the writing and dissemination of Wu Zetian's historical image in later generations.

**Keywords:** Wu Zetian; the Song Dynasty; the Neo-Confucianism

### **Ideas, History, Stories: the Narrative of the West Wang-Mu Goddess in Early China**

*Wang Zhixiang*

**Abstract:** Archaeological finds of Han dynasty portraits show that the West Wang-Mu goddess was already widely spread in China during the Han dynasty. However, the West Wang-Mu goddess which has been eulogized by people for thousands of years, does it originate from historical fact or fiction? Such puzzlement makes scholars have not reached a consensus in research. Studying the relevant literature, although the records of Han Dynasty documents cannot confirm the historical authenticity of the West Wang-Mu goddess, the documents of the Zhou Dynasty and archaeological materials show that the tale that the West Wang-Mu goddess and Mu-King of the Zhou Dynasty came together on the King's western tour may actually refer to a female leader of the West. Before the Zhou Dynasty, the Xi-Mu in the carapace-bone-scripts of the Shang Dynasty that is considered by scholars as the West Wang-Mu goddess and was only used in religious concepts to refer to deities in the west. In other words, the narrative of the

West Wang-Mu goddess has gone through an evolutionary context from concept to history and then from history to story between the Shang and Zhou Han dynasties.

**Keywords:** the West Wang-Mu goddess; Mythology; Concept; Historic Facts; Stories

### **Between the Divine and the Mundane: a Historical Analysis of the Identity of the Folk Belief of "the Two Immortals-He & He"**

*Lu Binghua & Dong Fenhe*

**Abstract:** *Heaven and Earth are at Peace & all Creatures are in Harmony*-the spirit of the *Harmonic* culture shows that Chinese pursue peace, harmony and amity from ancient to modern times, and affects in the formation of the belief of "the Two Immortals-He & He" among the people in folk society. The *Two Immortals-He & He* has been widely revered among Chinese people since ancient times, and the clan is huge: one of the reasons is the extensive belief of Wanhui in the Song Dynasty; the other is the deification of the two monks-Hanshan and Shide; one more another is the *Immortals of He & He* that only existed in a certain place, such as Madame Xian and her husband Fengbao in Lingnan areas, Luyao and Mali in the *Immortals-He & He Treasure Scroll*; the last one is the *He & He Immortal Generals* in myths and legends and Taoism literature. The connotation of this belief varies with different immortals' identities, some are in charge of family reunion, some control a happy marriage, others are concerned with wealth and prosperity. Since Emperor Yongzheng canonized Hanshan and Shide as the *two Immortals-He & He*, the *Harmonic Immortals* have been officially recognized and set at one statue. In these four types of *Harmonic Immortals*, although their identities are complex and diverse, all of them can be switched back and forth between the sacred and the mundane, and finally were elevated from folk supernatural-beings to official immortals.

**Keywords:** Wanhui; Hanshan; Shide; Yongzheng; the Two Immortals-He & He

### **Studies on the Ideological System of Han Fu's Creation: its Sense, Tendency and Spirit**

*Feng Xiaolu & Zhang Huan*

**Abstract:** In-depth comprehending the creating practice and the development context of various genres of Han Fu (*Rhyme-Prose of the Han Dynasty*), we can see that Han Fu's thought of the creation have significant systematic characteristics, which are respectively embodied in the creating sense of simulating classics, writing for expressing feelings and commenting about matters. Its holistic thinking combines wholeness and concreteness, and its creative tendency shows the knowledge science genealogy such as philology, Confucian Classics, the theory of Yin-Yang & Five elements, and historical evaluation and its creative spirit attempts to include practicality, aesthetics, rationality and sensibility. The root lies in the Han people-style culture that attaches importance to political morality and practical rationality, the special concentratedly using metaphors to expand writing method of Han Fu, and the strong aesthetic personality of the Han people.

**Keywords:** Han Fu(*Rhyme-Prose of the Han Dynasty*); the Thinking System of Han Fu's Creation; Comment about Matters; Knowledge Science; Include and Merge

### **A Preliminary Study of the Research Achievements of *Guo Yu* in the Qing Dynasty**

*Guo Wanqing*

**Abstract:** The inscription and publication of *Guo Yu* in the Qing Dynasty was not as prosperous as the Ming Dynasty, but Huang Pilie contributed greatly to the dissemination of *Guo Yu*-the edition in *Mingdao Years of the Northern Song Dynasty*. With the background of the studies on *Guo Yu* in the Qing Dynasty, scholars achieved high-level academic achievements in the academic history combing, version proofreading, textual criticism and exegesis, compiling old annotations, literary commenting, etc. , and their research results of *Guo Yu* not only promoted the basic researching pattern of *Guo Yu* in the future, but also spread overseas, and even had a far-reaching impact on the study of *Guo Yu* in the late Edo period in Japan.

**Keywords:** the Qing Dynasty; *Guo Yu*; Chen Shuhua; Huang Pilie; Dong Zengling

### **The Turn of Intellectual History in the Interpretation of I Ching in American Sinology Academic Circle**

**-Based on the Investigation of Lin Lizhang's (Richard John Lynn) Translation of  
Wang Bi's Annotation about Zhou Yi**

*Wu Lijing*

**Abstract:** Since the 90s of the 20th century, the studies on the I Ching in American academic circle of Sinology has gradually emerged a shift in interpreting from "*jing*(the *Book of Spring & Autumn* edited by Confucius)" to "*zhuan*(the *Interpretation of Confucius' Book of Spring & Autumn* given by Zuo *Qiuming*)", and researchers are no longer committed to translating and interpreting the "*true meaning*" or "*inner meaning*" of the I Ching, but turn to the commentaries and annotations of I Ching from all generations. They think that there is no singular definitive version of the interpretation of the I Ching, but as many different versions of the I Ching as there are commentaries and annotations, and advocate understanding and interpreting the I Ching from a historical perspective and from the viewpoints of commentators, which reflects the intellectual historical turn of the interpretation of the I Ching in the American sinology academic circle, and the representative figures mainly include Su Dekai(*Kidder Smith*), Ai Zhousi(*Joseph A. Adler*), Lin Lizhang(*Richard John Lynn*), He Maokang(*Michael Harrington*) and others. This turn in intellectual history takes place against the backdrop of a paradigm shift in Chinese historical research in the United States from "*Western-centralism*" to "*Chinese-centralism*," and simultaneously it's a challenge and rebellion against the long-established view of the I Ching as "*a book of wisdom*" of Wei-Bei's(*Richard Wilhelm & Debra A. Hayes*) translation. The translations of the I Ching & the annotations that emphasis on taking "*China as the center*" help people to recognize the complex

nature of the I Ching and dynamically grasp the connotations and characteristics of Chinese thought, but in concrete practice, there are still existing difficulties and contradictions such as how to have "empathy for understanding" for the theories of the ancient scholars and how to distinguish the differences between the classical texts themselves and the comprehension of the commentators when translating. From the perspective of academic research, the turn in intellectual history of the interpretation of the I Ching in America has positive significance. However, on the side of the dissemination of the I Ching overseas, the civilian direction represented by the Wei-Bei translation (*translated by Richard Wilhelm & Debra A. Hayes*) still has irreplaceable and important value.

**Keywords:** I Ching; Lin Lizhang(*Richard John Lynn*); Wang Bi; the Intellectual History; Interpretation

### **Analysis of the Diffuse Effect of Chinese Cultural Video Based on two-Factor Model**

*Yuan Ziyang & Gan Haochen*

**Abstract:** Most studies on Chinese cross-cultural diffuse video attach importance to the analysis of the material content and production process of video, but lack the dual analysis of content and form and the investigation of diffuse effect on this basis. Based on the theory of communication planning, this paper constructs a 2×2 factorial design scheme in a quasi-experimental environment, collects the comment content of overseas audiences under Chinese culture theme videos on overseas video websites, and combines natural language processing methods such as sentiment analysis to explore the influence of content orientation and verbal statement dual factors on overseas video websites. It is found that content orientation only obviously affects the cognition of overseas audiences, while language statements significantly influence the cognition and emotions of overseas audiences simultaneously, and content orientation and speech statements will form different forms of "*cognitive holes*" at different combination levels. Based on the analysis, this paper proposes that importance should be attached to the impact of speech presentation elements in Chinese overseas cultural videos, and attention should be paid to the different influences of different communication content on audience cognition and emotions when producing video content.

**Keywords:** the Theory of Diffuse Planning; Chinese Cultural Video; Diffuse Effects; Two-Factor Model

### **"Small Yangzhou" and "Northern Shanghai"**

*—the Renewal of Tianjin's Urban and its significance Image in Modern Times*

*Mao Xi*

**Abstract:** The image of a city is the cognition and valuation to the embodiment of the city that people construct. Since the founding of Tianjin city in the Ming Dynasty, the image of Tianjin has contained "Surpassing Huaian City", "Small Jiangnan (*regions south of the Yangtze River*)" and "Small



Yangzhou" and so on. Among which, because of many similarities between Tianjin and Yangzhou, Tianjin is the most extensively called as "Small Yangzhou". During the Republic of China, although "Small Yangzhou" was obviously inconsistent with Tianjin, it was still used as an elegant name for Tianjin. Since the opening of the port, Tianjin has transformed from tradition to modernity, and its development is very similar to Shanghai, and new city images such as "Northern Shanghai" and "Small Shanghai" have been born. The change of Tianjin's image from "Small Yangzhou" to "Northern Shanghai" reflects the hard urban development of Tianjin. The appellations of "Small Yangzhou" and "Northern Shanghai" reflect the recognition of the characteristics and development patterns of Tianjin in different historical stages. Tianjin in modern times has always taken Shanghai as the benchmark, and Tianjin's current and future development still needs to learn from Shanghai and reshape the city image of Tianjin as "Northern Shanghai".

**Keywords:** the Modern Times; Tianjin; Yangzhou; Shanghai; Huaian; Jiangnan; the Image of City

**The People at the Bottom and Urban Modernization: A Study on the  
Demographic Characteristics of the Poor in Urban During  
the Pre-Republic of China Period**

*Li Yingtao*

**Abstract:** As a large-scale social group, the urban poor in the pre-Republic of China period has its own special demographic characteristics. In terms of the sex ratio of the urban poor, there is a serious imbalance between male and female, with male far outnumbering female. On the other hand, relevant statistics show that the gender imbalance of the urban poor in the inner land at then was often lower than the average sex ratio of the urban population. From the perspective of age structure, young people are the majority, and young and middle-aged people constitute the majority of urban poor people. Limited by the economic development level, economic radiation capacity and transportation conditions of inner land cities, its origin is mainly from the population of the province from the surrounding areas of the city. The education level of the urban poor in the interior is generally low, and economic poverty is the root of the lack of education of the poor, which also makes poverty alleviation more difficult and the intergenerational transmission of poverty intensified. The demographic characteristics of the urban poor in the pre-Republic of China period show the particularity of the problem of the urban poor in the inner land, and are also a microcosm of the severe socio-economic situation and fierce social contradictions in China at then.

**Keywords:** Inner Land; Poverty Stricken Population; Demographic Characteristics; People at the Bottom; the Modernization of Urban

### **Studies on the Neolithic Cultural Circle in the Middle Reaches of the Jinsha River**

*Zhou Zhiqing*

**Abstract:** The Neolithic Cultural Circle in the Middle Reaches of the Jinsha River refers to the collective name of the late Neolithic cultural remains distributed in the areas which are along the north and south banks of the middle reaches of the Jinsha River, 4500-3700 years ago, 3000-1000 meters above sea level and exist similar cultural connotations and era characteristics. In these places the cultural heterogeneity, compositeness and diversity are prominent, which is very different from the connotation of the surrounding areas in the late Neolithic culture in the same period. The distribution range of this cultural circle is mainly concentrated in the middle reaches of the Jinsha River and the surrounding areas in the middle section of Hengduan Mountainous Area, and the influenced sphere extends to the middle reaches of the Dadu River in the north; in the south, to the northern part of the Yuan River; in the east, to the end of the middle reaches of the Jinsha River, and in the west, to the middle and lower reaches of the Lancang River, and with the middle reaches of the Jinsha River being the most concentrated. The Neolithic Cultural Circle in the Middle Reaches of the Jinsha River reflects the frequent cultural interaction and cultural identity among the late Neolithic inhabitants in the basin, and lays a prehistoric foundation for the group-interaction and cultural interaction of the local residents in the Bronze Age.

**Keywords:** the Jinsha River; Cultural Circle; Dadunzi; Lizhou; Guijiabao; Yinsuodao; Xinguang; Neolithization

### **The Agricultural Formation and its Early Development in the Jinsha River Basin**

*Deng Zhenhua*

**Abstract:** The formation and early development of agriculture in the Jinsha River Basin has been an important area for different ethnic groups living, communicating, and interacting since ancient times. The migration and cultural diffusion of people along the transverse mountain range began the process of Neolithic and agriculturalization in this region around 5000 years ago, laying the economic foundation for the formation of a rich and diverse regional culture. The agricultural economy in the area was characterized by diversified mixed farming of paddy and foxtail millet from the beginning, and later wheat, barley and buckwheat were introduced during the Bronze Age, which made the crop structure more diversified. The formation of agricultural characteristics in the Jinsha River Basin as an important geographical unit in the southwest region is the result of frequent cultural exchanges along the transverse mountain range and the complex and diverse geomorphological and ecological conditions in the local area.

**Keywords:** the Jinsha River Basin; Neolithization; the Agricultural Spread; Mixed Cultivation of Rice & Dryland Crops; the Agricultural Diversity

**The New Paths and New Features for the Protective Inheritance and Development of Intangible Cultural Heritage in the New Era**

*-Based on the Investigation of the "Double Creations" of Chengdu's Intangible Cultural Heritage and the Construction of a World Cultural City*

*He Yimin, He Yongzhi, Zhang Qing & Zhao Shuliang*

**Abstract:** Since the socialism of China with its own features entered a new era, the protection, inheritance and development of China's intangible cultural heritage has entered a new stage. In recent years, such work in Chengdu has been at the forefront of major cities in China, and shown a new path and new features. Firstly, a variety educational forms of inheritance resonate, and the inheritance capacity of intangible cultural heritage continues to be improved; secondly, the intensity of dissemination has been enforced, and the influence of ICH communication activities continues to increase; thirdly, the cultural tourism economy with ICH characteristics has initially taken shape by promoting the integrated development; fourthly, revitalizing Chengdu's traditional craftsmanship by creating the "*Chengdu Handmade*" brand. Chengdu has embarked on a characteristic development path in the creative transformation and innovative development of intangible cultural heritage, which has played an important role in promoting the construction of Chengdu into a world cultural city. During the period of the *14th Five-Year Plan*, the protection, development and innovation of Chengdu's intangible cultural heritage should be actively integrated into the country's major development strategies, adhere to the "*double innovations*" empowerment, and integrate development; At the same time, the dissemination and display of Chengdu's intangible cultural heritage in China and the world should be strengthened.

**Keywords:** Chengdu; Intangible Cultural Heritage; Double Creations; the New Path; New Features; Famous Cultural City in the World

***Here to but not Being: the Research of Wu Mi's Late Years***

*Wang Benchao*

**Abstract:** Wu Mi is one of the best-known scholar of Chongqing in modern China. He spent his late years in the Southwest Normal College and had an indissoluble bond with Chongqing. Although he constantly suffered a series of social movements impact, his teaching activities were intermittent and his academic work were nearly stopped, he abandoned chances of leaving, he chose to reside in Chongqing over a long period of time, the cause is worthy researching. In this paper, the writer thinks that except for Wu Mi's inadaptation to social movements, his insistence on personal integrity, his adaption to the daily life, the familiarity and without coincidental opportunities, the cultural obsession in his inner world is also the important reason for his staying in Chongqing.

**Keywords:** Wu Mi and Chongqing; Here to Living; Endemicity

## A Study on the Origin Relationship Between Ancestress Lei, Cancong, Ranmang and Qiang People

*Xu Xueshu*

**Abstract:** A legend in Ancient history has it that the Emperor Huang's concubine Lei Zu was the ancestress of the Cancong Clan, and the Cancong Clan originally lived in Minshan, and the Western Han Dynasty set Canling County in the Cancong Ling, and people mistakenly carved "Canling" as "Xiling" in the Northern Dynasty, and Lei Zu-the ancestress of the Canling Clan became the ancestress of the Xiling Clan. Cangyi, the son of Emperor Huang and Lei Ancestress married the daughter of Shushan Clan, and Dayu, their offspring, was born in the Shiniu cave in Mountain Min, this proved that Lei Ancestress originally resided in this area. One of the branches of the Cancong Clan established the ancient Shu country, and went through the Yu, Xia, Shang and Zhou Dynasties; the other branch of the clan set up the ancient Ranmang country in Mountain Min, and the leaders are separately the Ran warlord in the Shang Dynasty and the Shu warlord of the ancient Shu country, and became submitted to the West Han Dynasty. The late kings of the ancient Shu country like Cancong, Boguan, Yufu and Duyu are from the Cancong Clan in Mountain Min. After the downfall of the country, they mingled with the Rangmang people. And when the Rangmang country was under the jurisdiction of the West Han Dynasty, the tribes that resided in Mountain Min went through the Han, Tang, Ming and Qing Dynasties, and mixed with other peoples like Qiang, Han and others that immigrated in this area, and finally become the today's Qiang people. Qiang people still named themselves as Rangmang. Lei Ancestress, Cancong, Rangmang and the Qiang people come down in one continuous line, the self-appellation and habitat haven't changed for several thousand years, and the culture of Qiang have reference value to interpret the culture of the ancient Shu area.

**Keywords:** Leizu; Cancong; Ranmang; Qiang People, Origin

(英文翻译 林开强)

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