

Contents

Liu Mengxi	<i>The Book of Documents</i> as the Governance Regulation in Ancient Times	5
Zheng Zemian	Wang Yangming's Statement "Original Knowledge Is Still Here" and the Confucian Breakthrough in Temporal Consciousness	18
Gu Tao	A Brood Parasitic Phenomenon in the History of Rites of the District Symposium	31
Qiu Jingjia	Rewrite and Reconstruction: Rediscussing the Founding Years of the Jin Dynasty and the Related Problems	45
Zhong Han	Rethinking the Relationship between Mongolia and Tibet in the Qing Dynasty in a Perspective of Historical Anthropology: With a Discussion of the Establishment of the So-called "Buddhist World in Tibet"	60
Peng Yuping	A Record of the Political Struggle in Puppet Manchuria: On A <i>Condolence Collection of Mr. Wang Guowei</i> and Related Issues	77
Yan Yuezhen	The Palace Metaphor and Chinese Literary Criticism	89
Huang Jie	A Study of the Term <i>Jingshi</i> in <i>Zuo Zhuan</i>	105
Wang Zhen	A Collective Research of the Compilation and Editions of <i>The Six Arts of War</i>	116
Ning Jiayu	A Textual Research of the Incomplete Manuscript of <i>A New Account of Tales of the World</i> in the Tang Dynasty	127
Chen Huaiyu	Establishing Modern Footnote Style in Chinese Historiography: with Special References to <i>Historical Research</i> and <i>Journal of Literature, History and Philosophy</i>	145
Peng Qi, Liu Wei	Discernment of History in Politics: A Comparative Analysis Based on Historical Institutionalism and Historical Political Science	154

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Abstracts

***The Book of Documents* as the Governance Regulation in Ancient Times**

Liu Mengxi

The Book of Documents is a political mapping and ethical work in ancient times with the main idea of “exercising governance by means of virtue”, and the piece “The Great Plan” therein is the regulation of government in that period. The first division of the piece, the “five elements”, is to warn the acts of those who wield must conform to the heavenly Dao and the people’s will; the second is to define the speech, hearing, saying, and thinking; the third, the “eight objects of government” belongs to the division and management of production and function of the state as well as the people’s livelihood; the fourth results from agriculture and the cognition of seasons and solar terms; the fifth is called the “establishment and use of royal perfection”, which is the outline for political stability of all ages; the sixth is about three kinds of spiritual ideas and implementation methods on government affairs; the seventh clearly points out that you should consult with nobles, officers, and the mass of the people before divination in the case of major issue; the eighth is to observe various verifications of the king’s orders and policies; the ninth, the “five happiness and six extremities” is the final summary, and the former eight divisions are the causes for this result.

Wang Yangming’s Statement “Original Knowledge Is Still Here”

and the Confucian Breakthrough in Temporal Consciousness

Zheng Zemian

Wang Yangming’s statement “*liangzhi jianzai*” (original knowledge is still here) is probably the most widely misunderstood dictum. As a doctrine about temporal experience, it should be interpreted within the context of the history of the interaction among Confucianism, Buddhism and Daoism. *Liangzhi* is not an a-temporal noumenon beyond time but has its special mode of temporality. It typically manifests itself at the moment when moral consciousness cuts off the non-ideal calculative consciousness. The statement is not a theoretical proposition, but a dictum for practice; it asks learners to focus on the moral practice here and now and stop deliberating about the past and future profits. In most of Wang Yangming’s usages, *jianzai* means “extant” not just “present,” and has no connotation about perfection or completeness. This statement amounts to tell that “you still have *liangzhi*. Although incomplete, it is enough for you to act on it.” Whenever moral consciousness awakes, one should act on it and immerge into the non-calculative flow of temporal experience. Along with this dictum, Wang Yangming says, “what is the use of thinking about past and future things?” This shows that this dictum is related to the self-management of thoughts. This relation was also pointed out by his disciples such as Qian Dehong, Zou Shouyi, Sun Yingkui and Wang Ji. Daoism and Buddhism challenged Confucianism by offering various ways to mystical temporal experiences; Zhuangzi’s “forgetting the past and present,” Guo Xiang’s “forgetting the continuity of the past and future,” and Chan Buddhists’ “breaking the boundary between the past and future” and “no thoughts.” This statement appropriates the Chan Buddhist method of breaking negative attachments in time, but it is meant to immerge the moral agent into an ideal temporal experience of continuity. In this way, Wang Yangming finds a breakthrough in response to the Buddhist and Daoist challenges.

A Brood Parasitic Phenomenon in the History of Rites of the District Symposium

Gu Tao

The meaning of the “Rites of the District Symposium” in the Zhou dynasty, according to *The Etiquette*, could be summarized in following three aspects: giving precedence and respect to his counterpart between host and guests; giving respects to the elders while the elders should behave as personal examples for juniors; holding

all officials and commoners in the village together in harmony. The Rites of the District Symposium hosted by the head of village personally, which providing a public space for officials and commoners to gather together, was a highly cohesive spirit of village autonomy in the Western Zhou and the Spring and Autumn period. The village autonomy was a pattern spontaneously organized from the bottom upward, which was contrary to feudalism and granting authority to feudal vassals by the Son of Heaven. However, the original meaning of district symposium is still unclear, and even Duan Yucai, the most famous scholar in the Qing Dynasty had also misinterpreted this item. The Rites of the District Symposium were started to reestablish from the period of Emperor Chengdi of Western Han, and finally documented in *Rites of the Great Tang during the Kaiyuan Reign* with a brand-new system, encompassing three similar rituals: the Elder Respect Rituals hosted by the emperor, the Rites of the District Symposium hosted by provincial governors and the rituals of rectifying the order chronologically hosted by prefectural governors. This historical evolution could be attributed to the radical change of local social organization pattern from Qin and Han dynasty, whereas the essence of district symposium had been replaced by the spirit of elder respect in Eastern Han and Western Jin, and had been usurped by virtuous exaltation again after the establishment of Sui and Tang. Hence, the district symposium involved in usurpation, and could be noted as a brood parasitic phenomenon, just like “a turtledove takes over the nest of a magpie” in the history of state and court ritual.

Rewrite and Reconstruction:

Rediscovering the Founding Years of the Jin Dynasty and the Related Problems

Qiu Jingjia

According to *The History of Jin*, Wanyan Aguda established the state named “Da Jin” (the Great Jin) in 1115 A. D. and created the reign title of Shouguo, which has long been regarded as a real history. However, Professor Liu Pujiang raised deep question about such narration of the founding history in *The History of Jin*, for the first time. This paper intends to further discuss the relevant records concerning the founding history of the Jin dynasty kept in the Song-Yuan books and Jin’s inscriptions, in order to restore the real history. The conclusion is that in 1117 AD., due to Yang Pu’s suggestion, Aguda established the Jin dynasty and made himself the emperor, creating the reign title “Tianfu”. The story written in Jin Shih had been rewritten and reconstructed by the official historians during compiling *The Veritable Records of Emperor Taizu*. As for Lü Yihao’s record saying that “the Jurchen created the dynastic title of ‘Da Jin’ in 1122 A. D.” is also inaccurate. It may reflect the truth that the system of Jin’s dynastic title changed from the double titles “Jurchen and Jin” to the single title “Da Jin”.

Rethinking the Relationship between Mongolia and Tibet in the Qing Dynasty

in a Perspective of Historical Anthropology:

With a Discussion of the Establishment of the So-called “Buddhist World in Tibet”

Zhong Han

In recent years, some foreign Tibetologists put forward the hypothesis of a community of “Buddhist world in Tibet” for the common faith professed by Tibetans and the Mongol nationality. However, if we analyze the historical information in folk materials in a perspective of historical anthropology, and testify with the historical context provided by handed-down documents, it can be seen that such hypothesis could not interpret the complicated historical course that Tibetans and the Mongol nationality experienced in the Qing dynasty.

A Record of the Political Struggle in Puppet Manchuria:

On A Condolence Collection of Mr. Wang Guowei and Related Issues

Peng Yuping

In the year of 1927, Wang Guowei drowned himself in Kunming Lake of the Summer Palace, which caused deep concern among Chinese and Japanese academic and political circles. Two months later, the book *A*

Condolence Collection of Mr. Wang Guowei with Wang's son Wang Gaoming as the anonymous editor came out under Luo Zhenyu's planning. Although the full text of Puyi's rescript was included in this book, the last memorial ghostwritten by Luo Zhenyu is absent, which is related to Luo's special psychology. The preface of the book comes from Luo Zhenyu yet was signed the name Shen Jixian, which made sharp criticism against recent scholars such as Zheng Xiaoxu on their morality and personality. Besides the feeling and expression with grief, there are also many metaphors in this book, which can be regarded as a reflection of the political struggle and political ecology of puppet Manchuria court.

The Palace Metaphor and Chinese Literary Criticism

Yan Yuezhen

The palace metaphor is the intrinsic characteristics of Chinese literary criticism. It began with the ritual significance of palace, which is used to manifest one's status and class, and became the material presentation of the etiquette system. The palace institution in early China extended to the field of literature, and formed the expression approach of using the palace structure and architecture technology as the metaphor of literary experience. This kind of approach is a cognitive style connecting material, idea, and symbol, which makes palace as material own the discourse function on consciousness. The palace metaphor communicates literature and architecture, and forms a kind of public representation. In this sense, palace as the model of Chinese architecture is integrated into people's spiritual life. Its referential meaning goes far beyond the field of architecture, and shows strong cultural force and historical continuity.

A Study of the Term *Jingshi* in *Zuo Zhuan*

Huang Jie

Since the early 1980s, the meaning of *jingshi* in *Zuo Zhuan* has become a debated question in the study of the history of Chu. Some scholars such as Zeng Xiantong and Yu Haoliang, interpret it as a month name of Chu based on newly excavated manuscripts, while others disagree with this interpretation and suggest different readings. Based on previous studies and the context in *Zuo Zhuan*, this paper argues that *jingshi* in the fourth year of Duke Zhuang should be read as to offer certain kind of sacrifice, which is closely related to the character *yi/shi* in the piece "Chuju" from the Tsinghua bamboo manuscripts. However, the term in the twelfth year of Duke Xuan should be understood as a month name, and the text of *Zuo Zhuan* itself contains the key evidence proving that it is an adverbial term of time. The case study of this term shows that interpreting the received texts based on newly excavated materials is complicated, and thus we should always examine a term in its specific textual context.

A Collective Research of the Compilation and Editions of *The Six Arts of War*

Wang Zhen

The content of *The Six Arts of War* should be completed in the Warring States period, which is related to the Jixia Academy of the State of Qi. Yet in the early Han dynasty, there did not exist a full text of *The Six Arts of War*, but only independent texts including several or several groups of articles named "Baotao" in *Taigong* and others, *The Conspiracy of Taigong*, and *The Golden Cabinet*. Those texts gradually became integrated till the Eastern Han dynasty through intersection, differentiation, and recombination. By counting up the bibliographical information in *The General Catalogue of Chinese Books on the Art of War* and *A Comprehensive Bibliography of Chinese Ancient Books*, the articles in basic database for census registration of Chinese ancient books and Japan's database for ancient Chinese books, as well as texts of excavated bamboo slips, Dunhuang manuscripts, Tangut scripts, the excerpts in *The Governing Principles of Ancient China*, and the ones compiled by Qing scholars, it can be known that there are nearly 200 kinds of extant editions, and the author divides them into four kinds of text, annotation, excerpts, and excavated documents.

A Textual Research of the Incomplete Manuscript of

A New Account of Tales of the World in the Tang Dynasty

Ning Jiayu

The incomplete manuscript of *A New Account of Tales of the World* in the Tang dynasty seemed to be a mystery because of its remote age and imperfect appearance, yet we can still approach the truth gradually. The whole story of how the manuscript being divided into five parts and resulted in four schools had been narrated in the party's works. Qi Gong considers that there is no difference between the handwriting of the incomplete manuscript and other Japanese hand-copied texts at that time, and such condition is just the consequence of the style of sutra copy prevailing in that period. There emerged the named Yang Shoujing's second postscript of the incomplete manuscript in the 1980s, but it is full of doubtful points and can be judged as counterfeit. Master Kukai's affection for the book as well as the teacher-student relationship between he and the original collector of the manuscript, constructs a favorite topic in China-Japan cultural exchanges tied by the book. And the value of the incomplete manuscript on the collation of *A New Account of Tales of the World* still needs further exploration.

Establishing Modern Footnote Style in Chinese Historiography:

with Special References to *Historical Research* and *Journal of Literature, History and Philosophy*

Chen Huaiyu

In the 1950s, with the publications of a lot of history journals, such as *Journal of Teaching History*, *Journal of Literature, History and Philosophy*, and *Historical Research*, the modern academia standard was gradually established, including the style of footnotes. Although many journals in the 1950s were still printed vertically and the articles often used in-text citations and endnotes, since 1954 more and more articles used the footnotes at the end of each page. Then in 1954, *Journal of Literature, History and Philosophy* first started printed its articles horizontally and therefore used real footnotes. By 1956, all journals including *Historical Research* implemented the rules by the Department of Cultural Affairs for printing everything horizontally, which finally made footnotes as part of standard style. This study argues that Marxist historians played a vital role in accepting and implementing footnotes as modern standard style because they followed the historical materialism by citing classical Marxist works in a standard format in order to emphasize their classic and authoritative positions. The exchanges between Chinese historians and their Soviet counterparts also enhanced the implementation of the footnotes as a modern standard style.

Discernment of History in Politics:

A Comparative Analysis Based on Historical Institutionalism and Historical Political Science Peng Qi, Liu Wei

To accurately grasp the reality of Chinese governance and truly surpass the mainstream Western theories requires us to root the historical dimension in political studies and establish an effective connection between historical traditions and the current situation. What does history mean in politics? How is history presented in the study of political science? These important questions need to be answered urgently. From the perspective of comparison between China and the West, it can be found that historical institutionalism constitutes the source of Western theory of historical political science to a certain extent. As a localized approach of political science, historical political science not only gives a sense of history to the study of Chinese political science, but also expands the scope of investigation of mainstream political science. Only by deepening the understanding of historical tradition in the process of theoretical consciousness and equal dialogue can we realize the innovative development of Chinese political science discourse system.