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Abstracts

Building a Systematic Tradition of Chinese Literature

Chen Xiaoming

Chinese literature has a long history which has evolved and constantly renewed itself as it moved through the vicissitudes of China's past. Speaking generally, Chinese literature has manifested itself as two main threads: one is lyric literature, relaying emotions; the other is historical literature, which uses events from China's history as a starting point for literary creation. Starting from the "Four Great Novels" of the Ming and Qing periods, the novel has become the staple form of Chinese literature, and this tradition has survived through modern times. For most of the twentieth century, Chinese literature, and the novel in particular, have been characterized by constant radical modernity. By the 1990s, this trend changed as people began to rediscover the value of classical literature. That phenomenon marked a significant change in the evolution of Chinese literature. Since then Chinese literature has been characterized by a dynamic interplay between modern and classical influences.

A Reconstruction of Chinese Philosophy, from Ancient Philosophy to a "New Tradition"

Yao Yurui, Wang Zhongjiang

New developments in the field of Chinese philosophy can be divided into six categories. The first is a redefining of Chinese philosophy in an academic context. The second is the reception of Chinese philosophy within the broader context of Chinese culture. The third is how recent discoveries of ancient texts alters our previous perceptions of Chinese philosophy. The fourth is an evaluation of the methodologies inherent in Chinese philosophy. The fifth concerns the relationship between the traditional academic categories of "classics" and "philosophers". The sixth is how to bring new and more meaning into traditional Chinese philosophical concepts. This article discusses these topics and how they relate to modern issues in China and the world.

From *Wen* to *Dao* :

Emperor Hanazono and the Reception of Song Learning at the Court of Japan in the Early 14th Century

Yang Yang

In the middle of the 13th century, Song Learning was brought to Japan by the Japanese monks who visited Song and the Song monks who went to Japan. However, Japanese emperors and their subjects fell behind in the reception of Song Learning. To investigate the reception of the Song Learning at the court of Japan in the early 14th century, the literature of Emperor Hanazono (Hanazono Tenno Shinki, 1297-1348) is the most significant material. *The Diary of Emperor Hanazono* and *The Record of The Learning of Dao* (Gakudo no Onki) show that after his abdication, Emperor Hanazono began to attach importance to the Confucian Classics, and criticized the style of court learning which praised wide learning and good memory as well as the creation of literary works. The reception of Song Learning of Emperor Hanazono and his desire of Confucianism rejuvenation and politics improvement are interrelated. Analyzing Hanazono's reception of Song Learning in the viewpoint of "from *Wen* to *Dao*," we not only can explain why the style of court learning of Japan had a huge change in the 14th century, but also can shed a new light on the paradigm of research on the history of Song Learning in Japan.

The School System, Its Mechanism of Promotion and Drop-out

and Outlets of Students in the Western Zhou Dynasty

Wang Jinfeng

Education has always been an important pathway for upward social mobility. It was the same in the Western Zhou dynasty, when the country was consisted of Kingdom Zhou and the ducal states. The school systems of these two kinds of countries were the same and could be divided into the national school system and the local school system. Among them, national school system was consisted of universities and primary schools, and local school system was made up of various District schools. There were many schools with different levels in each school system, and there were circulation channels from bottom to top within one system and from outside to inside between different systems. The admission requirements of the lowest level school at that time were not high and ordinary people could study in them. During that time, every level of school had a certain assessment mechanism, in which the excellent students could be promoted to higher level of school to study and inferior students would be eliminated. School education provided a way for both noble and civilian students to enter the government. It also brought about the improvement of the situation and the convenience of life for the students who could not join the government.

Issues on the Given Land System in the Qin Bamboo Slips and Handed-down Documents

Jin Wen

Since the Qin Bamboo Slips from Shuihudi was published, there have been lots of discussions on the nature and characteristics of the given land system. Based on three legal provisions of *Questions and Answers about Law* and etc., most scholars have moved away from the notion that all land was State-owned, and instead adopted the view that there was in fact a system of private land ownership. With the discovery of more Qin bamboo slips, the private nature of the given land was fully confirmed. As far as the given land can be inherited, from the Bamboo Slips from Shuihudi to the Qin Slips from Liye, from the eldest son to junior nobility, from male heir to female heir, has formed a rigorous and complete chain of evidence. Most of the twenty-class nobility by military exploit was inherited by lowering did not mean that the given land inheritance had to be lowered also. The Qin Bamboo Slips at Yuelu Academy directly provided the case where the owner of the given land had the right to divide the given land arbitrarily, and indirectly provided evidence that the given land could be inherited and transferred. The discoveries of these Qin bamboo slips also brought up some new research questions. Such as whether the given land inherited by junior nobility was partially taken back, and how to understand “the land will be taken away after death” and “the people could sell and buy land”, how to calculate the number in the household levy, whether to reduce or exempt the land taxes for the given land of Grandee of the Ninth Order, and why junior nobility gave up the given land and were willing to flee, and etc. Some of the problems cannot be judged yet, but only awaiting the discovery of new materials.

Foresight or Fallacies:

The Prophecies Related to Daoism on the Decline of Northern Song after 1127

Xie Yifeng

In the records of literati and Daoist masters from the period of the early Southern Song (1127~1276), we can find a number of documents about the prophecy of the decline of Northern Song (960~1127) related to Daoism. These prophecies include apparitions of divinities, word puzzles, homonyms, poetry predictions, and other more direct prophetic predictions. Therefore, from the middle period of Southern Song, the literati represented by Lu You and Zhang Shinan began to criticize and re-think the prophecies and periods of disasters, and showed their different interpretations on the decline of Northern Song. In the documents after Southern Song, represented by the narrative about Lin Lingsu by Zhao Daoyi, it can be clearly seen that the re-

interpretation and reconstruction about the prophecies of the decline of Northern Song by Daoist masters in the internal Daoist texts. Overall, whether they are foresights or fallacies, these prophecies related to the decline of Northern Song are the reflections of literati and Daoist masters in the post-Huizong period, rather than the true situation in the reign of Emperor Huizong (1100~1126). In the process of reflection, the different sights and diverse interpretations between literati and Daoist masters, literati themselves and Daoist masters themselves, display a profile of political and religious context from the early period of Southern Song.

The Generation of the *Book* Style and the *Spring and Autumn Annals* as History of States Zhang Yanping

The Left Scribe and Right Scribe were responsible for the record of words and events respectively, which should not be easily denied. Records of words and events were made by the official historians. Creation and record are two kinds of work, and both the *Book* and *Spring and Autumn Annals* are creations, which both inherited the characteristics of the real-time records of official historians and are original. Official historians of the Zhou dynasty created at least two kinds of event record styles, namely, the styles of Ceshu and Jianshu. The *Spring and Autumn Annals of Lu State* inherited the style of official historian's event record style and gave birth to the styles of classics and commentaries. The *Book* originated from the style of the official historian's words record, retaining the characteristics of its real-time record. The ruling tradition of the rulers of the Zhou dynasty is the main reason why the *Book* and the *Spring and Autumn Annals* stand out from many literature types. Such styles inherited and transcended the old tradition, with the characteristics of real-time record and reflective narratives. Therefore, it is not advisable to judge whether the style of the *Book* and *Spring and Autumn Annals* is pure by the standard of words and events.

From the Calendar of Five Elements to the One of Four Seasons:

The Formation, Development and Extinction of Thirty Solar Terms Liu Aimin

The handed-down literature *Youguan* of *Guanzi* and the excavated literature Thirty Solar Terms in the Han Bamboo Slips from Mount Yinque all record a calendar with 12 days as one solar term and 30 solar terms in one year, which is different from the traditional calendar with 24 solar terms in one year. It belongs to the five elements calendar system, and shows distinct characteristics of Qi culture. This calendar divides solar terms according to the change of gas in a year, determines time by observing gas through pitch pipe, exploring the stars and measuring the shadow of the sun, records the day using the system of stems and branches. Under the background that the four seasons principle was generally followed in the warring States period, thirty solar terms showed the trend of changing from the five elements calendar to the four seasons calendar. After the promulgation of Taichu calendar in the early Han dynasty, thirty solar terms were finally replaced by the twenty-four solar terms, due to the inconsistent with the rhythm of farming, and the contradictions with the whole year's duration and twelve months.

A Refutation of Pi Xirui's Claim that the Name "Classic" Originated from Confucius Li Hanji

Qing Dynasty scholar Pi Xirui not only believed that all the Six original Classics were written by Confucius himself, he even argued that the name "Classic" started with Confucius. In his book *A History of the Studies of Confucian Classics*, he listed five arguments to support his claim, but all of them are flawed. Gong Zizhen had already successfully argued against this claim. While it is not exceedingly difficult to demonstrate that Confucius has some type of relationship to all of the six classics, it is much harder to prove that the name "classic" started with him. Gong's line of argumentation has proven to be able to withstand the test of time more than Pi's.

Debate on the Relation between Confucianism and Modernity: Paradigm Shift in Western Perspective

Xu Tao

The relation between Confucianism and modernity started from the religious sociology of Max Weber. On the basis of Weber's viewpoint that Confucianism hinders the modern transformation of China, John King Fairbank and Joseph R. Levenson successively put forward the "Impact-Response Mode" and "Tradition-Modern Mode", and their theoretical presupposition is "modernization is westernization". In the 1970s, western scholars discussed China's modern transformation according to China's internal historical process, put forward the "Chinese Centrism" of studying China's modern history, and put forward the "multi civilization theory" on the basis of criticizing "modernization is westernization". Western scholars also put forward a series of representative views on the modern transformation of Confucianism and the contemporary positioning of Confucianism. They believe that Confucianism has a potential role in promoting China's modernization process, and they also put forward some suggestions on how to build Confucian modernity. Western scholars can provide a kind of reference and enlightenment, but what we need to do is to base on our environment, to give full play to the spirit of inquiry, and explore how to use Confucianism resources to promote China's modernization process.

The Paradigm Comparison and Fusion of Rational Constructivism**and Spontaneous Evolution Theory of Institutions**

Huang Kainan

Two research paradigms of institution studies prevail in economics; rational constructivism and spontaneous evolution theory. The two paradigms have long been antagonistic and incommensurable. By in-depth study of the differences between the two research paradigms in ontology, epistemology, and methodology, as well as exploring the advantages and limitations of the two paradigms, this paper holds that the two paradigms are complementary and can promote the theoretical innovation of institutional economics through the fusion of paradigms. The rational constructivism is based on the common knowledge formed through evolution rather than the holistic knowledge. At the same time, for the rational constructivism, it is necessary to make room for the participants to use their local knowledge effectively. Rational constructed institutions will evolve over time. Spontaneously evolved institutions need to be expanded by rational construction and followed by more participants. In many cases, the generation and changes of institutions can reveal both the power of rational construction and the power of spontaneous evolution. The effectiveness of institutions is reflected in the effective use of common knowledge and local knowledge. The generation and evolution of institutions involves multi-subject interaction and multi-level selection process. Finally, this paper further explores the enlightenment of this theoretical perspective to the current construction of China's institutions.

Nature and Form: The Logic of Money Evolution

Yang Yishan, Liu Qiang

Nature and form are the key to understanding money issues and they are inseparable and unified in the evolutionary logic of money. Money evolution starts with the contradiction of money origin and goes through three development stages: physical money, credit money and post-credit money. From the perspective of evolutionary game theory, the evolution of the form of money is the development of the game's low-level equilibrium to a high-level equilibrium, and the nature of money is also embedded in it. But the issue of the nature of money goes beyond the evolutionary game of money forms and rises to a comprehensive analytical framework of a three-dimensional world. Therefore, the nature of money is ultimately a contractual order of human society. This order is a combination and abstraction of subjective preference choices and objective resource constraints, and is the unity of subjective and objective. At the same time, the monetary order continues to expand its applicable boundaries, becoming an important part of the grand and complex order of the entire human society, and forming a positive cycle with the development of human society.