

论文题目：晚清新式历书与时间现代性的建构

专 业：世界史

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摘要

本文从知识史的路径出发，通过对晚清新式历书的渊源、内容、形式、发行与流通等问题进行系统的研究，从而勾勒出时间知识重构和传播的轨迹。在此基础上，对新式历书中的时间现代性因素进行阐释。

第一章比较了中、西历书传统的异同，认为二者的主要区别有二：一是英美历书结构的二元性；二是英美历书中科学对神秘主义知识的祛魅。第二章考察了新式历书的内容与形式在晚清时期的演变，既理清了新式历书与英美历书之间的渊源关系，也探讨了历书中的知识建构，并指出形式与内容的变化促进了历书的广泛流通，使其成为传播新知的重要媒介。第三章梳理了新式历书的发行主体、流通渠道、流通规模，展现出时间知识的生产和流通脉络。第四章从形式与内容两个角度阐释了新式历书中时间现代性的建构，认为一些新式历书所展现的时间形态驱逐了神秘主义的影响，剥离了时间的文化内涵，摆脱了空间的束缚，呈现出虚化倾向。在上述研究的基础上，本文得出结论：新式历书继承了英美历书的二元结构，且摒弃了中国传统历书中的神秘主义知识，其时间表现形态具有鲜明的现代性。新式历书出现于五口通商之后的口岸城市，在此后数十年间实现了对中国社会的全面渗透，意味着时间知识的现代性重构和广泛传播。这既反应了近代社会中现代时间的兴起，也势必塑造着人们的时间观念。要言之，本文以新式历书为切入点，展现了晚清时期时间知识的现代性建构过程。

关键词：新式历书；二元性；流通；时间现代性

Title: The New Almanacs in Later Qing Period and Construction of Time
Modernity

Major: World History

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Abstract

Keeping track with the transition of knowledge on modern time in late 19th century, by clarifying the origin, content, form, publishing and diffusion of the new almanacs in late Qing period systematically, this paper tends to draw the outline of the construction and diffusion of time knowledge. Based on this, I will interpret the modernity factors of time in the new almanacs.

The first chapter compares Chinese almanac tradition with western almanac tradition, points out that the main difference between them is the duality in content structure and the disenchantment of science toward mysticism in history of western almanacs. The second chapter investigates the change of content and form of the new almanacs in late Qing period. It proves the relation between the new almanacs and almanacs in Britain and America, and discuss knowledge construction in new almanacs. It also indicates that the change of content and form promotes the widely diffusion of almanacs, which makes them to be important medias of new knowledge. The third chapter investigates the issuing bodies, diffusion channels, diffusion scale, shows the nets of knowledge about time producing and diffusing. The fourth chapter interprets the construction of time modernity of the new almanacs in content and form, and points out that time in the new almanacs expels the influence from mystical knowledge, strips their cultural meaning, gets rid of the control of space, and presents a trend of emptiness. Based on these, this paper draws a conclusion that the new almanacs succeeded the duality from Britain and America, and threw mysticism out. So “time” in these almanacs presents the color of modernity obviously. The new almanacs appeared in the port cities after 1840, and permeated into Chinese society widely during several decades. It means the modern construction and widely diffusion of time knowledge, which not only reflects the rise of modern time in Chinese society, but also shapes people’s idea of time. In a word, this paper regards the new almanacs as a pointcut to

show the construction process of modernity about time knowledge in late Qing period.

Keywords: new almanacs, duality, knowledge circulation, time modernity