

周瑜在荆州事迹考略

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摘要:周瑜为三国时期的一代名将,其虽出生于扬州,但一生与荆州有着千丝万缕的联系。他成名在荆州,死亦在荆州。其在荆州指挥战事期间对当时的天下大势和东吴的立国方略有一些重要的思考,曾就此专门到京口向孙权当面建策,史称“京口建策”。

关键词:周瑜 荆州 “赤壁之战” “京口建策”

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周瑜为三国时期的一代名将,其虽出生于扬州,却成名于荆州,又卒于荆州,一生与荆州有千丝万缕的联系。现将其在荆州的事迹梳理如下。

一、流沂、沙羡之战

建安三年(198)周瑜投孙策,授建威中郎将,时年24岁。次年孙策欲经略荆州,授周瑜为中护军、江夏太守。在随孙策攻克皖县后,复进寻阳,破刘勋、讨江夏。破刘勋、讨江夏就是发生在荆州境内的两次战役,也即流沂、沙羡之战。

刘勋,《三国志》卷12《司马芝传》注引《魏略》谓:“(刘)勋,字子台,瑯邪人。中平末,为沛国建平长,与太祖有旧。后为庐江太守,为孙策所破。”^①孙策破刘勋的经过见于《三国志》卷46《孙策传》注引《江表传》:“(刘)勋走入楚江,从寻阳步上,到置马亭,闻策等已克皖,乃投西塞,至沂,筑垒自守,告急于刘表,求救于黄祖,祖遣太子射船军五千人助勋。策复就攻,大破勋。勋与偕同北归,射亦遁走。策收得勋兵二千余人,船千艘。”^②《资治通鉴》记此事为:建安四年(199):“(刘)勋走保流沂,求救于黄祖,祖遣其子射率船军五千人助勋。(孙)策复就攻勋,勋北走归曹操,射亦遁走。”^③流沂,胡三省注谓:“流沂,地名,近西塞。西塞山,在今寿昌军东北三十里。”^④此地在今湖北黄石市。《读史

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① (晋)陈寿:《三国志》卷12《司马芝传》,北京:中华书局,1982年,第387页。

② (晋)陈寿:《三国志》卷46《孙策传》,北京:中华书局,1982年,第1108页。

③ (宋)司马光:《资治通鉴》卷63“建安四年”条,胡三省注,北京:中华书局,1956年,第2020页。

④ (宋)司马光:《资治通鉴》卷63“建安四年”条,北京:中华书局,1956年,第2020页。

方輿纪要》卷76“湖广二·武昌县·西塞山”条谓：“县东百三十里，《志》云在大冶县东北。……后汉建安四年孙策破黄祖子射处也。……近山有流沂城，后汉建安四年孙策击败庐江太守刘勋于彭泽。勋走保流沂，求救于黄祖即此。”^①则流沂城为刘勋筑垒自保处，西塞山为黄射援军败处。黄祖是刘表任命的江夏太守，也是刘表政权扼守荆州东大门的大将，黄射为黄祖长子，《后汉书·祢衡传》载其曾为章陵太守。

流沂战役胜利后，周瑜随孙策乘胜进攻黄祖。同上引《江表传》又载：“遂前进夏口，攻黄祖。时刘表遣从子虎、南阳韩晞将长矛五千来为黄祖前锋，（孙）策与战，大破之。”^②此次战役发生地在江夏沙羡，《三国志·孙策传》注引《吴录》对这次战役有详细记载：“（孙）策表曰：臣讨黄祖，以十二月八日到祖所屯沙羡县。刘表遣将助祖，并来趣臣。臣以十一日平旦部所领江夏太守行建威中郎将周瑜、领桂阳太守行征虏中郎将吕范、领零陵太守行荡寇中郎将程普、行奉业校尉孙权、行先登校尉韩当、行武锋校尉黄盖等同时俱进，身跨马櫟阵，手击急鼓以齐战势。吏士奋激，踊跃百倍，心精意果，各竞用命。越渡重堑，迅疾若飞。火放上风，激烟下弓弩并发，流矢雨集。日加辰时，祖乃溃烂。锋刃所截，焱火所焚，前无生寇，惟祖迸走。获其息男女七人，斩虎狼韩晞以下二万余级。其赴水溺者一万余口，船六千艘，财物山积。虽表未擒，祖宿狡猾，为表腹心，出作爪牙。表之鸱张，以祖气息。而祖家属部曲扫地无余。表孤特之虏，成鬼行尸。诚皆圣朝神武远振，臣讨有罪，得效微勤。”^③沙羡县为荆州江夏郡属县，地在今武汉市江夏区金口，《读史方輿纪要》卷76“湖广二·江夏县·沙羡城条”载：“在府治西南……后汉建安四年孙策击黄祖，军至沙羡，大破祖兵。”^④这次战役孙策斩杀黄祖部属有二万余人，船六千艘。值得注意的是，这次战役中也用了火攻，即“火放上风，激烟下弓弩并发，流矢雨集”。后来赤壁之战中建议采用火攻的将领黄盖也参加了这次战役。流沂、沙羡之战周瑜是作为孙策的主要助手参与的，它为后来周瑜担任主帅指挥赤壁之战积累了经验。

二、赤壁之战

建安五年（200），孙策死后，周瑜以中护军与长史张昭共掌众事，而周瑜主要负责军事。孙权政权在安定江东后，努力向西扩展其势力，故屡与荆州刘表政权发生战事，如建安十一年（206）周瑜督孙瑜等讨麻、保二屯，“枭其渠帅，囚俘万余口，还备宫亭”^⑤。麻、保二屯地在今湖北嘉鱼县，《读史方輿纪要》卷76“湖广二·嘉鱼县麻屯口”条载：“麻屯口在陆口东，建安十一年孙权击山贼麻、保二屯，平之，其地盖相近。《水经注》：‘江水过陆口而东，左得麻屯口，南直蒲圻洲，水北入百有余里，吴所屯也。’”^⑥周瑜所驻守的宫亭湖即鄱阳湖，与荆州接壤，主要为防备荆州刘表政权。建安十一年（206），刘表江夏太守黄祖曾遣将邓龙将数千兵攻柴桑（今江西九江），为周瑜所破。建安十三年

①（清）顾祖禹：《读史方輿纪要》卷76，上海：上海书店出版社，1998年，第510-511页。

②（晋）陈寿：《三国志》卷46《孙策传》，北京：中华书局，1982年，第1108页。

③（晋）陈寿：《三国志》卷46《孙策传》，北京：中华书局，1959年，第1108-1109页。

④（清）顾祖禹：《读史方輿纪要》卷76，上海：上海书店出版社，1998年，第510页。

⑤（晋）陈寿：《三国志》卷54《周瑜传》，北京：中华书局，1982年，第1260页。

⑥（清）顾祖禹：《读史方輿纪要》卷76，上海：上海书店出版社，1998年，第511页。

(208)春,原黄祖部将甘宁献计,谓黄祖年老昏耄,财谷并乏,怠于耕农,军无法伍,攻之必可胜,然后鼓行而西据楚关,渐窥巴蜀。孙权于是发兵讨黄祖,周瑜为前锋都督。黄祖以两大船挟守沔口,以粗绳系大石为锚固定船身,船上有千名战士以弓弩交射,吴军不得前。吴将董袭、凌统率敢死队员突入船上,以刀断绳,大船横流,吴军遂乘胜而进,黄祖突围逃走,为追兵所杀,黄祖军及家属数万人被俘。

当年九月,曹操南征荆州,刘表惊惧而死,幼子刘琮继任荆州刺史,不战而降。曹操得荆州水军,水陆战士数十万人,扬言要与孙权会猎江东,东吴将士闻之皆恐惧。孙权问计下属,皆主张投降,唯周瑜、鲁肃等少数人力言抵抗。由于《三国演义》等小说的影响,后世多将赤壁之战的功劳归功于诸葛亮,其实此战周瑜发挥的作用最大。

第一,正是由于周瑜的主战主张才使孙权坚定了抵抗的决心。曹操预备东征时,东吴政权中以张昭为首的主降派占多数,^①鲁肃虽主张抵抗,但人微言轻,是周瑜连夜赶回,向孙权进言,才使孙权不顾投降派的反对,决心抵抗。^②

第二,周瑜是赤壁之战中孙刘联军的主帅,实际战役的指挥者。周瑜生长于江淮间,而且此前多次西征荆州,熟悉地形水势,对在长江上与曹操作战胸有成竹。出征前,他就向孙权保证说:“请为将军筹之:今使北土已安,操无内忧,能旷日持久来争疆场,又能与我校胜负于船楫可乎?今北土既未平安,加马超、韩遂尚在关西,为操后患,且舍鞍马杖舟楫与吴越争衡,本非中国所长,又今盛寒,马无蒿草,驱中国士众远涉江湖之间,不习水土,必生疾病,此数四者,用兵之患也。而操皆冒行之。将军禽操宜在今日。瑜请得精兵三万人,进住夏口,保为将军破之。”^③于是孙权以周瑜为左督、程普为右督、鲁肃为赞军校尉,率三万人溯江西上,迎击曹操。刘备在樊口等候吴军,见周瑜只有三万士兵,以为军少,周瑜自信地说:“此自足用,豫州但观瑜破之。”^④《三国志》卷32《先主传》注引《江表传》谓:“(刘)备深愧异瑜而心未许之能必破北军也。故差池在后,将二千人与羽、飞俱未肯系瑜,盖为进退之计也。”^⑤刘备虽未必如《江表传》所载“为进退之计”,但其在樊口等候周瑜,当随吴军后进军,故“差池在后”之语并未凭空捏造。从后来吴军黄盖以火攻曹军也说明,赤壁之战时吴军是在第一线作战,实际上当时及后来人也多以赤壁之战归功于周瑜。《三国志·周瑜传》注引《江表传》谓:“瑜之破魏军也,曹公曰:‘孤不羞走。’后书与(孙)权曰:‘赤壁之役,值有疾病,孤烧船自退,横使周瑜虚获此名。’”^⑥周瑜卒后,吴国大臣诸葛瑾、步骧在赤乌二年(239)曾联名上疏谓:“臣窃以瑜昔见宠任,入作心膂,出为爪牙,衔命出征,身当矢石,尽节用命,视死如归,故能摧曹操于乌

① 张昭自孙策时为长史,孙策“文武之事,一以委昭”。孙权时“复为长史,受任如前”。见《三国志》卷53《张昭传》。

② (晋)陈寿:《三国志》卷54《鲁肃传》:“张昭非(鲁)肃谦下不足,颇訾毁之,云肃年少粗疏,未可用。……会权得曹公欲东之问,与诸将议,皆劝权迎之,而肃独不言……时周瑜受使至鄱阳,肃劝追召瑜还,遂任瑜以行事,以肃为赞军将尉,助画方略。”《三国志周瑜传》注引《江表传》载黄盖与曹操信谓:“然顾天下事,有大势,用江东六郡山越之人,以当中国百万之众,众寡不敌,海内所共见也。东方将吏,无有愚智,皆知其不可,惟周瑜、鲁肃偏怀浅戆,意未解耳!”此虽属黄盖欺蒙曹操之言,当也一定程度反映东吴当时人多主降的事实。

③ (晋)陈寿:《三国志》卷54《周瑜传》,北京:中华书局,1982年,第1261-1262页。

④ (晋)陈寿:《三国志》卷32《先主传》,北京:中华书局,1959年,第879页。

⑤ (晋)陈寿:《三国志》卷32《先主传》,北京:中华书局,1982年,第879页。

⑥ (晋)陈寿:《三国志》卷54《周瑜传》,北京:中华书局,1982年,第1265页。

林,走曹仁于郢都,扬国威德,华夏是震,蠢尔荆蛮,莫不宾服,虽周之方叔,汉之信、布,诚无以尚也。”^①吴国韦昭曾作鼓吹曲十二首,其中有《乌林曲》,其序谓:“《乌林》者,言曹操既破荆州,从流东下,欲来争锋。大皇帝命将周瑜逆击之于乌林而破走也。”其曲谓:“曹操北伐,拔柳城。乘胜席卷,遂南征。刘氏不睦,八郡震惊。众既降,操屠荆。舟车十万,扬风声。议者狐疑,虑无成。赖我大皇,发圣明。虎臣雄烈,周与程。破曹乌林,显章功名。”^②这里的虎臣“周与程”,就是周瑜和程普。唐人李白《赤壁送别歌》谓:“二龙争战决雌雄,赤壁楼船扫地空。烈火张天照云海,周瑜于此破曹公。”赤壁之战也称乌林之战,可见不论是对方曹操、还是东吴自己以及后人李白,提到赤壁之战都把它与周瑜联系起来。而且李白明确指明赤壁之战中相争的是曹操和周瑜,并未提及刘备和诸葛亮,说明到唐时,对周瑜在赤壁之战中的作用尚无异论。

第三,从赤壁战后局势的发展也可看出周瑜在与曹军作战中的主导作用。赤壁之战后,曹操败退江陵,不久又留征南将军曹仁守江陵,自己北返邺城。周瑜、程普率军进军南郡,与曹仁隔江相峙。曹仁是曹军留存荆州战场的最高负责人,而与曹仁接触的正面战场一直是东吴军队。当时刘备向周瑜建议,从东吴军队中分两千人由己率领,从夏水北断曹仁之后,而以张飞率千人随周瑜正面进攻曹仁。周瑜在逼近江陵后,一时难以攻下,遣甘宁率军先夺取夷陵。曹仁闻讯,分兵围攻甘宁。甘宁求救于周瑜,周瑜以凌统留守,亲率吕蒙援夷陵,大败曹军,获马三百匹而还。吴军士气大振,周瑜乘胜率军进抵北岸,包围江陵。周瑜身先士卒,率军掠阵,为流矢射中右肋。曹仁闻周瑜伤重卧床不起,带兵临阵挑战。周瑜带伤巡视部队,激励士气。前后围攻曹仁岁余,杀伤甚众,曹仁不得已弃城而走。周瑜夺取江陵,孙权任命其为南郡太守,以下雩、汉昌、刘阳、州陵四县为周瑜奉邑。周瑜以庞统为南郡功曹,处理南郡日常事务,以长江南岸地属刘备。刘备立营油江口,改名公安。刘备以江南岸地少,诣京口见孙权,求都督荆州。周瑜上疏孙权谓:“刘备以枭雄之姿,而有关羽、张飞熊虎之将,必非久屈为人用者。愚谓大计宜徙备置吴,盛为宫室,多其美女、玩好以娱其耳目,分此二人各置一方,使如瑜者得挟与攻战,大事可定也。今猥割土地以资业之,聚此三人俱在疆场,恐蛟龙得云雨终非池中物也。”^③孙权认为曹操仍是东吴主要威胁,应广泛招揽各路英雄,也担心刘备势力难以一时控制,没有采纳周瑜意见。但也说明,赤壁战后荆州战场的主导者是东吴军队,而周瑜作为东吴军队在荆州战场的主帅,一直主导着荆州局势的发展。

三、“京口建策”与“隆中对”

周瑜夺取江陵,担任南郡太守后,对当时的天下大势和东吴的立国方略有一些重要的思考。为慎重起见,他曾专门到京口,就东吴今后的发展战略向孙权当面建策。《三国志·周瑜传》对此有专门记载:“是时刘璋为益州牧,外有张鲁寇侵。瑜乃诣京见权曰:‘今曹操新折衄,方忧在腹心,未能与将军连兵相事也。乞与奋威俱进取蜀,得蜀而并张鲁,因留奋威固守其地,好与马超结援。瑜还与

① (晋)陈寿:《三国志》卷54《周瑜传》,北京:中华书局,1982年,第1266页。

② (梁)沈约:《宋书》卷22《乐志四》,北京:中华书局,1974年,第657页。

③ (晋)陈寿:《三国志》卷54《周瑜传》,北京:中华书局,1982年,第1264页。

将军据襄阳以蹙操,北方可图也。’”^①权许之。

周瑜的“京口建策”与诸葛亮的“隆中对”,在对天下形势的分析和立国方略上有某种共同之处。“隆中对”谓:“荆州北据汉沔,利尽南海,东连吴会,西通巴蜀,此用武之国,而其主不能守,此殆天所以资将军,将军岂有意乎?益州险塞,沃野千里,天府之土,高祖因之以成帝业。刘璋暗弱,张鲁在北,民殷国富而不知存恤,智能之士思得明君。将军既帝室之胄,信义著于四海,总揽英雄,思贤如渴,若跨有荆、益……天下有变,则命一上将将荆州之军以向宛、洛,将军身率益州之众出于秦川,百姓孰敢不箪食壶浆以迎将军乎?诚如是,则霸业可成,汉室可兴矣。”^②周瑜的“京口建策”与诸葛亮的“隆中对”至少有几个共同点:一是在占领荆州后,西向夺取益州;二是占领荆州和益州后再从两地经略北方。诸葛亮对策时,刘备尚未占领荆州,故建议刘备先夺取荆州,而周瑜建策时,荆州主要地区尤其是与曹操接壤的战略要地已在东吴手中,故周瑜建策的重点在夺取益州。益州牧刘焉死后,其上本有兄长刘瑁,^③州中大吏贪璋“温仁”,故共立之。而所谓“温仁”,正是诸葛亮指出的“暗弱”,《三国志·刘璋传》称其“明断少而外言入”,注引《英雄记》则谓:“(刘)璋性宽柔无威略,东州人侵暴旧民,璋不能禁。政令多阙,益州颇怨。”^④故原臣服于刘焉的地方豪强张鲁“稍骄恣不承顺璋”,刘璋又杀张鲁母亲及兄弟,双方遂为仇敌。诸葛亮和周瑜都看到了益州的弱点,所以双方都建议夺取荆州后的下一个目标是益州。

周瑜建议与奋威将军一起西征益州,事成后由其留守。奋威将军指孙瑜,是孙权叔叔孙静之子,与孙权为堂兄弟,曾与周瑜一起讨荆州刘表麻、保二屯。《三国志》卷61《宗室传附孙瑜传》载:“(孙)瑜字仲异,以恭义校尉始领兵众,是时宾客诸将多江西人。瑜虚心绥抚,得其欢心。建安九年领丹阳太守,为众所附,至万余人。……是时诸将皆以军务为事,而瑜好乐坟典,虽在戎旅,诵声不绝。”^⑤可见孙瑜是一位优秀的文武双全的将领,又与周瑜有过共事的经历,但除此之外,周瑜特意建议远从丹阳调孙瑜出征,恐怕也是顾忌到大军远出,有宗室一起出征可避嫌疑。

但是天不佑吴,正当周瑜自京口返回江陵准备西征行装时,行至巴丘(今湖南岳阳)而病卒,赍志而没。临终前还以伐蜀事为念。《三国志》卷54《鲁肃传》注引《江表传》载其事谓:“初(周)瑜疾困,与(孙)权笺曰:‘瑜以凡才,昔受讨逆(指孙策)殊待之遇,委以腹心,遂荷荣任,统御兵马,志执鞭弭,自效戎行。规定巴蜀,次取襄阳,凭赖威灵,谓若在握。至以不谨,道遇暴疾,昨自医疗,日加无损。人生有死,修短命矣,诚不足惜,但恨微志未展,不复奉教命耳。方今曹公在北,疆场未静,刘备寄寓,有似养虎,天下之事,未知终始,此朝士肝食之秋,至尊垂虑之日也。鲁肃忠烈,临事不苟,可以代瑜。人之将死,其言也善,倘或可采,瑜死不朽矣。’”^⑥周瑜死后,孙权也曾试图取蜀,但为刘备所阻,未得实行。《三国志·刘备传》注引《献帝春秋》载其事谓:“孙权欲与备共取蜀,遣使报备曰:‘米贼张鲁居王巴、汉,为曹操耳目,规图益州。刘璋不武,不能自守。若操得蜀,则荆州危矣。今欲先

① (晋)陈寿:《三国志》卷54《周瑜传》,北京:中华书局,1982年,第1264页。

② (晋)陈寿:《三国志》卷35《诸葛亮传》,北京:中华书局,1982年,第912-913页。

③ (晋)陈寿:《三国志·刘璋传》及《后汉书·刘焉传附璋传》俱载:“(曹)操加璋振威将军、兄瑁平寇将军。”

④ (晋)陈寿:《三国志》卷54《刘璋传》,北京:中华书局,1982年,第869页。

⑤ (晋)陈寿:《三国志》卷51《孙瑜传》,北京:中华书局,1982年,第1206页。

⑥ (晋)陈寿:《三国志》卷54《鲁肃传》,北京:中华书局,1982年,第1271页。

攻取璋,进讨张鲁,首尾相连,一统吴、楚,虽有十操,无所忧也。’备欲自图蜀,拒答不听,曰:‘益州民富强,土地险阻,刘璋虽弱,足以自守。张鲁虚伪,未必尽忠于操。今暴师于蜀、汉,转运于万里,欲使战克攻取,举不失利,此吴起不能定其规,孙武不能善其事也。曹操虽有无君之心,而有奉主之名,议者见操失利于赤壁,谓其力屈,无复远志也。今操三分天下已有其二,将欲饮马于沧海,观兵于吴会,何肯守此坐须老乎?今同盟无故自相攻伐,借枢于操,使敌承其隙,非长计也。’权不听,遣孙瑜率水军往夏口。备不听军过,谓瑜曰:‘汝欲取蜀,吾当被发入山,不失信于天下也。’使关羽屯江陵,张飞屯秭归,诸葛亮据南郡,备自住孱陵。权知备意,因召瑜还。”^①

夺取益州,正如诸葛亮“隆中对”所规划的那样,关系到刘备政权的立国根本,他当然不愿拱手让出,而自周瑜卒后,江陵已借与刘备,秭归、孱陵、南郡等入蜀要地,已为刘备所占据,孙权北方有曹操强敌,也不愿贸然破坏孙刘同盟而强行取蜀,故只得终止。自后终吴之世,取蜀之策再未能实行。后刘备自己攻刘璋,孙权只是愤愤地骂了一句:“猾虏,乃敢挟诈如此!”^②

周瑜是三国时期的英雄,他在荆州所建立的丰功伟业,镌刻在荆州的山水之间,永垂不朽。宋人苏轼《念奴娇·赤壁怀古》谓:“大江东去,浪淘尽,千古风流人物。故垒西边,人道是,三国周郎赤壁。”周瑜与赤壁山同在。

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① (晋)陈寿:《三国志》卷32《先主传第二》,北京:中华书局,1959年,第880页。

② (宋)司马光:《资治通鉴》卷67“汉献帝建安二十年”条,北京:中华书局,1956年,第2136页。

CONTENTS

Chinese Culture and Minorities' Ethnic Cultures in Northeast China Chen Zhigui, Guan Jie 001

Abstract: China is a united multi-ethnic country, which has appeared multiple united situations since the first emperor, Qingshihuang, who founded the central feudal state and created the united precedent from Qin Dynasty. Along with the expansion of Han, Sui and Tang Dynasties, China Proper extended the communications in politics, economics and cultures with its boundaries. Mongolians created the precedent of the minorities who established the united state in the whole China in Yuan Dynasty, which changed the traditional united state's structure and narrow opinions, and contributed much to the great integrity of politics, economy, and culture as well as the ethnic groups in nearly one hundred years. Manchu founded Qing Dynasty and realized the great united situation on the basis of Ming Dynasty, confirmed the basic boundaries in nowadays. In modern times, the common experience and fortunes of ethnic groups in Northeast China promoted the mutual understand and support between them, by whom strengthened the uniform ideology of Chinese nationality and cherished the traditional culture, which undoubtedly appeared the value and status of the minorities whose contribution to the Chinese long-standing culture.

Key words: Chinese Culture, Northeast China, minorities, boundaries of Northeast China, cultural contribution

The Formation and Development of the South and North Dual-Nucleus Economic Areas in**Taiwan around the Port Opening (1851-1895)** Lin Yuru 012

In 1860, Taiwan was opened to be an international trading port, and being formally absorbed into the world economic system, then formed two regional economic zones, which taking the treaty ports, Anping, Dagou, and Danshui as southern and northern nucleus respectively, their outer linking net varied dramatically. The new changes generated great influences on all regions in Taiwan, and created the reformation of economic regions with more and more intimate international trade, then formed a dual structure that is not only affiliating but independent. Simultaneously, port cities in Taiwan found two types, treaty port cities and traditional port cities. In 1870, the north ports' trading values surpassed south ports, and became the trading and political center in whole Taiwan. The professionalization of Southern and Northern products promoted the long-distance voyage and trading communications in different regions become more frequent. In result, western banks set branches there, which provided abundant investment and brought financial system and techniques, trading scale increased greatly, trading net expanded drastically and broke through the Chinese coastal trading circle, which took Fujian as the center, and expanded into the whole world, and promoted modernization of Taiwan economy, also pulled the dissolution of Houshan's detains, the formation of dominions of whole Taiwan and political modernization.

Key words: principal ports, small ports, regional economic zones, local economic zone, treaty port

Tentative Study on Zhou Yu's Deeds in Jinzhou Xia Rixin 052

Abstract: Zhou Yu is a famous general in the Three-Kingdom period. He was born in Yangzhou, but had countless ties with Jinzhou in his whole life. He made his reputation in Jinzhou and died there too. He had much

valuable thoughts on the situations in the world and the founding strategies of Wu Kingdom during he commanded the war in Jinzhou, and specially proposed his ideas to Sunquan face to face in Jingkou, as it was called "Jingkou Suggestions" by historians.

Key words: Zhou Yu, Jinzhou, "The Chibi War", "Jingkou Suggestions"

Explanation on the Ethnic Yi's Tales at LF Village, from Anthropological View Wang Ge 058

Abstract: Tales are the products of human being's thought and activities. It was spread widely in the literature form populated forever in the folk. As the human being's "memories in the Children's ", tales are the records of ethnic groups' own customs and beliefs based on their experiences, which includes either real or false recognition and vague or vivid collective memories of everything's origins and developments. As the structural materials of ethnic groups' history, tales has constraining power towards the producing and livings of the offspring of Ethnic Yi. The sacrificing ceremonies of Ethnic Yi's in LF Village reflects the original and mythical roles in the original tales, whose wisdom and virtue provides the reasonable and propriety of the local cultural identification and development.

Key words: LF Village, tales, cultural characteristics

Shan Dishes's Spreading Routes in the History, Taken the Diet Custom along the Sichuan

Road for Instance Zhu Liting 069

Abstract: Shan Dish is the representative of Chinese diet culture, which has been in the core status for more than 1600 years from Xizhou Dynasty to Tang Dynasty. Shan Dishes has been spreading out along the route from Xian-Luoyang-Kaifeng. Being limited by the traffic conditions, Shan Dishes mainly spread out towards the south of Qin Range via Hanzhong, Ankang, Ba Mountain, entered into Sichuang, even farther to Guangdong and Guangxi during Spring and Autumn Period. The spreading of Shan Dishes was formed by the military expansion whence Xihan was founded and chose Xian as its capital, Shan Dishes began to radiate in four directions, even spread farther to Europe along the Silk Road. However, Sichuang Road is the main route for Shan Dishes' spreading in the internal China unremittingly till Sui and Tang Dynasties. The similarities and differences in the diet customs between the North Four Roads and the South Three Roads, they all belongs to the mountain culture, while the North part approaches to the Guangzhong culture, the South was effected deeply by Shannan culture, which shows the colorful characteristics along Sichuan Roads.

Key words: Shan Dishes, the spreading roads, Sichuan Roads, diet custom

A Cultural Study on the Phenomenon of Eating Water Shield in Song Dynasty Yang Yi 080

Abstract: Eating water shield was very common in Song Dynasty. At that time, water shield was not only widely accepted by people from different places, but also considered as dish, gift and sacrifice. However, people in Song Dynasty didn't think water shield as a healthy food and valuable medicine. Instead, they argued eating water shield could be very dangerous. So the phenomenon of eating water shield was a kind of cultural behavior. In the view of scholar-officials, water shield was something approximate to the way, a metaphor for reclusion and homesickness. By watching and imagining, the taste of water shield transformed to the picture of home. This was the reason why people at that time needed Literati Paintings. Moreover, the taste and shape of water shield also offered inspiration to artists, becoming a standard of using brush. The eating water shield phenomenon was an epitome