

CHINA

孟广林 著

英国 封建王权 论稿

——从诺曼征服到大宪章

On the Feudal
Monarchy
of England

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On the Feudal Monarchy of England

-From the Norman Conquest to Magna Carta

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序 言

孟广林君的英国封建王权研究著作写成,要我写几句话。时下每出一书,名人作序、名人题签已蔚然成风。我非名人,自不应为人作序。不过孟广林的用意不是要借名人作序来为自己的书造势,而是希望我能谈谈有关世界史研究的见解,所以就答应下来。

世界史(正确说应该是外国史)在我国是一个小学科,经过艰难曲折的发展,我觉得现在它开始有了进行研究的基础。一是图书资料的建设已取得成绩,二是和国外同行的联系、交流已经开始建立,更为重要的是一代新的人才(改革开放以来入大学深造的人)也已成长。总的说来发展的势头是很好的。当然,如果要把它和世界史坛的状况相比较,或者说要使它达到世界一流水平,则我以为我们的差距还是相当大的。把我们这个学科放在世界史坛上,大约还没有多少分量,或者说没有什么分量。这一差距的造成,有着深厚的历史渊源,主要的是近代以来我们经济的不发达和科学的不发达,但也有文化的差异、传统的不同等原因;所以有人说,当我国经济上、科技上成为世界强国之时,我们的世界史也会达到世界一流水平,这话还是不无道理的。不过,这个世界一流水平,不会自然到来,而要我们一步步去争取,去为之奋斗。这是历史赋予我们世界史同人的责任。

由于我们世界史研究的落后,自然要向先进学习。欧美的研究在近代以来一直走在前面,特别是我们的世界史研究对象许多又是欧美本身的历史,所以尤其应向他们学习。改革开放以来,这

方面的学习已取得很大成绩。引进的图书资料,翻译的著作,介绍的种种理论和学说,名目繁多,数不胜数。不过我以为这学习存在着两种态度、两种方法。一种是教条主义的方法,即认为西方的理论体系、思维模式、研究方式都是对的,在人家面前,我们只能老老实实地学习,把人家的成果介绍过来就不错了。我们的研究也只能沿着这样的路子走下去。另外一种创造性的学习方法,即固然我要向你学习,不过我在学习的时候,着眼点是要建立我自己的理论体系、研究方法,所以一开始,对别人的东西就要取一种怀疑的态度、分析的态度,从中汲取有用的东西。无疑这后一种态度是正确的。这是因为,近代以来,西方的经济发达,自然科学和社会科学也随之发达,科学的历史学体系,是由西方建立的。我们现在所使用的历史学研究方面的理论、概念、定义等,大都是来自西方的,是总结西欧的历史实际而得出的,这里面固然有一些放之四海而皆准的真理,但也有不少西欧的特殊性的东西,还有一些是并不正确的东西,所以我们在学习的时候,应该仔细地区别,吸取其精华,剔除其糟粕,不能依样画葫芦。即使是西欧人对自己的历史所建立的模式,所得出的结论,也是一样可以怀疑的,可以修正的,可以推翻的。我们自己水平不高,如何可以对人家深入研究得出的理论体系、具体结论等提出问题呢?我以为最好的办法就是手中要有一个比较的对象。我们要有一个真正世界史的眼光,特别是因为我们是东方人,是中国人,我们可以比较容易地把东方的情况来和西欧的历史相对照,就自然会提出一些西方人自己也提不出的问题,所谓“当局者迷,旁观者清”,就是这个道理。

孟广林的著作研究的是西欧史,是英国中世纪的王权问题,但他的研究方法,无疑是我上面所说的第二种。他对西方王权历史研究中长期流行的宪政主义模式及其他理论,进行了深入的分析批判,既吸取其合理的成分,又破除其不正确的说法,并试图建立

自己的封建王权理论模式,对西方的“封建制度”和国家的关系,西方封建君主权力的性质,西方由来已久的“王在法下”的命题,都提出了自己的看法。他充分利用材料,对当时英国的王权和贵族、教会、城市的关系,做了辩证的实事求是的分析,和一般因袭而来的旧说甚有不同。这都是本书的成功之处。他的看法能否成立,我想可以留待其他同人的评说,而用不着我来置喙了。



2001年4月25日于北京大学

CHINA

On the Feudal Monarchy of England

—From the Norman Conquest to the Magna Carta

Meng Guanglin

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On the Feudal Monarchy of England

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Abstract

This book, directed by Historical Materialism, using the rich historical sources and applying the method of statistics, inspects the character and status of the feudal monarchy of England systematically during the historical period which began with the Norman Conquest and ended before the Magna Carta. Not only does this work expound institutions of governance, laws and decrees of the English kings, but also it inquires into the political psychology and political behaviour of the kings, the secular aristocracy and church in England as well as the related Christian theocratic tradition.

Based on concrete inspections, the author maintains that after the Norman Conquest, as king of the Kingdom and as powerful feudal suzerain, the kings of England took advantage of their dual political status constantly, to surmount centripetal trend of feudalism and set up step by step a centralized political system dominated by the kings in person and their court. Thus, the feudal monarchy of England, while bearing the imprint of private prerogatives of a feudal suzerain, became in fact the political authority that exercised supreme public power over all subjects of the kingdom. In addition, the author points out that, in spite of the fact

that the feudal monarchy was in conflicts with the secular aristocracy and the church in England, close political cooperation and political union were main trends of their mutual relations. Generally, the secular aristocracy and the church supported the monarchy. Sometimes indeed their resistance and struggles also hindered the political centralization of the kings in some degree, and imposed some limitations on the royal power.

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