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# 汉代储君制度研究

储君制度是中国专制主义皇权政治制度的重要组成部分,在巩固君主专制政体和维护皇权统治方面发挥着重要作用,也是研究我国古代政治不可或缺的内容。汉代是中国储君制度的重要形成时期,为后世王朝储君制度的建设奠定了基础,影响深远。本文以汉代不同历史时期储君制度的演变为线索,通过对汉代立储制度、储君的礼仪制度、东宫职官制度、储君的教育制度的论述,动态展示了汉代储君制度的形成、发展和演变过程,反映了汉代储君制度的面貌。本文共分为四章:

第一章主要探讨了汉代的立储制度。汉代实施的是以嫡长子继承制为特征的立储制度,但嫡长子继承制并不是汉代首创,早在西周时期就已经确立。此后,嫡长子继承制思想逐渐深入人心,成为社会各阶层的普遍观念,并且秦朝还有明确的律法规定。这就为汉代以嫡长子继承制为特征的立储制度的确立提供了客观条件和社会基础。嫡长子继承制被确立为汉代立储制度的基本原则,离不开一定的理论依据作支撑,而《春秋公羊传》倡导的“立嫡以长不以贤,立子以贵不以长”的王位继承思想,就为之提供了所需要的理论依据。就嫡长子继承制的基本精神而言,就是根据诸子母亲身份的贵贱、高低以及诸子的长幼,将王位继承资格压缩在一人身上,保障王权在一家一姓内稳定传承。汉代以嫡长继承制为特征的立储制度在具体实行中,虽然嫡长子作为储君的权利基本得到保障,但由于受到皇帝、皇后无子以及外戚专权等因素的影响,嫡长子继承制的整体实施效果并不好。而且嫡长子继承制本身也存在着不足,为此汉代制定了一系列补充性措施。首先是在皇后无子嗣的情况下,按照“先贵后长,先长后幼”的顺序立庶皇子为储君。其次是在皇帝无子嗣的情况下,按照血缘亲疏、伦理关系、个人才德等标准,从诸侯(王)中选立储君,即宗藩入继。这就形成了一套较为完整的皇位继承体系。本章还对汉

代的废储事件进行了考察。废储虽然具有很大的偶然性,很难将其制度化,但它往往又是册立新储君的重要原因。就两汉储君被废的原因或理由而言,大体上可以分为因母失宠被废,因无德才被废,因外戚、宦官陷害被废三类,但所有这一切归根到底都是各种政治势力争夺和控制国家最高权力的外在表现形式。因此可以说,废储也是以人治为主的专制主义皇权政治的必然产物。

第二章探讨了汉代储君的各项礼仪问题,包括立储礼仪、储君冠礼、储君服丧礼仪、储君朝请礼仪、储君社交规范、储君卤簿礼仪诸多方面的内容。立储礼仪可分为“拜皇太子之仪”和皇太子“谒庙”两个部分。笔者通过对“拜皇太子之仪”涉及的册拜步骤和册拜活动中的人员、站位、册封、授玺绶、称臣、赦免、赏赐等诸多问题的考察和论述,展示了汉代拜皇太子之仪的基本面貌。储君在册拜大典结束后还要谒庙,以告知祖先。皇太子谒庙时,一般由太子门大夫和太子洗马陪同,而谒庙又是一项非常严肃庄重的事情,对谒庙的人员、服饰、时间、流程、演奏的乐舞都有明确的规定。储君冠礼部分涉及举行储君冠礼的意义、时间和年龄等内容。通过考证可知,汉代储君一般是在“春正月”举行冠礼,但由于储君冠礼往往与政治需要相关联,所以储君举行冠礼的年龄并无固定标准,而且举行冠礼后还要进行各种赏赐,以示普天同庆。皇帝驾崩谓之大丧。储君在大丧中,一方面要按照丧礼规定,尽到为人子、为人后的义务;另一方面还要在大丧中继承国家最高权力,完成由储君到皇帝的身份转变。这就涉及储君的服丧礼仪和即天子位、即皇帝位礼仪等问题,笔者对此做了专门的考证和论述。储君朝请礼也是储君礼仪的一项重要内容,是“孝”的一种体现。按照汉制:储君五日一朝,由太子太傅、太子少傅陪同前往,非朝日则使仆、中允每天代替储君向皇帝、皇后请安、汇报。储君既是国家最高权力的继承者,又是对君主的皇位最有条件的威胁者,所以君主一方面要培养储君成为合格的帝王接班人,同时又要将储君权力限制在可控范围内,以慎防其端。而“储君无外交之义”就是其中一项重要规定,笔者对此进行了专门探讨。认为所谓“储君无外交之义”,是指储君不得与诸侯王、宾客、朝臣“私通”,以此限制储君行为,防范储君僭越,是维护皇权的一种手段。而在礼仪制度和皇帝允许的范围内,储君又是可以与藩王、宾客、朝臣交往的,甚至皇帝还将此视为一种培养储君能力的有效途径。储君卤簿是储君身份、地位和权势的象征。笔者从储君卤簿组织结构,储君在卤簿中乘坐的车辆,储君卤簿出行规范三个方面考证了汉代储君卤簿礼仪,阐明了储君卤簿礼仪所反映的汉代社会森严的等级观念。

第三章主要探讨了汉代的东宫职官制度。首先是从整体上考察了汉代东宫职官体系的构成及其演变情况。汉代东宫职官制度是在先秦师傅保制度上形成的,同时又根据自身需要进行了重新构建,增设了许多职官,形成了一套较为完备的东宫职官制度。但两汉的东宫职官制度并不完全相同,西汉的东宫职官体系分为两个部分,分别由太子二傅和太子詹事统领,二者之间相互独立、互不统属。东汉对东宫职官体系进行了改革,省掉了太子詹事,而太子太傅只负责辅导太子,不领官属,东宫官属皆归太子少傅统领,并且在此基础上仿照朝廷九卿重新整合了东宫职官体系。其次是按照时间顺序分别论述了汉代太子二傅、太子詹事、千石及千石以下东宫属官在不同历史时期的选拔标准、职责、秩级、地位和隶属关系。太子太傅、太子少傅是汉代东宫体系中的重要职官,肩负着储君的教谕、培养、辅翼职责。但两汉不同时期,太子二傅的选拔标准、地位、秩级和职掌却不完全相同,反映出统治者乃至整个社会对教育的认识和重视程度的变化,具有鲜明的时代特征。太子詹事也是西汉重要的东宫职官,秩级为二千石,与太子二傅相同。但随着东汉东宫职官体系改革,太子詹事被省除。太子詹事有三项职能:一是负责东宫的保卫、监察职责;二是负责东官的日常供给和财政管理;三是统领部分东宫属官。东官千石属官有太子家令、太子率更令、太子仆,号称太子三卿,西汉皆属太子詹事,东汉皆属太子少傅。千石以下东宫属官中,太子门大夫、太子庶子、太子中庶子、太子舍人、太子洗马在西汉时期皆属太子二傅,太子卫率、太子廐长在西汉时期皆属太子詹事。东汉时期,这些千石以下属官除太子门大夫被省除外,其余皆属太子少傅,而且这些属官的秩级除太子卫率由比千石降为四百石之外,其余皆无变化,职责变化也都不大。

第四章主要探讨了汉代储君的教育问题,包括师资力量配置、教育内容设置、教育方法运用等几个方面的内容。储君的教育是关乎政局安定、国祚长久的大事,也是一个复杂而系统的帝王培养工程。为将储君培养成为合格的帝王接班人,顺利继承大统,刘邦立国之初就参照先秦师傅保制度,重新构建了以太子太傅、太子少傅为主体的储君教育体系,全面负责储君的教谕、培养工作。但储君的教育仅仅依靠太子二傅的力量是不可能完成的,因此还让很多其他职官参与到储君的教育、培养中来,成为教育储君的兼职教员。这些兼职教员没有太子二傅之名,却有太子师傅之实。为此笔者专门论述了这些兼职教员的选任和地位问题。在选任教授储君文化知识的兼职教员时,朝廷以“必于天下英俊”为标准,但这些兼职教员的身

份、地位差异很大,也无固定的官秩规定,相较于太子二傅的选任具有较强的灵活性。除了这些博闻通经者之外,还有一部分职官,虽然不教授储君文化知识,却兼任储君的辅导工作。这一部分人员选任较为简单,他们主要是由皇帝信任的外戚、宠臣担任。这些以他官兼任的太子之“师”,在储君的教育培养过程中具有不可替代的作用。他们虽然不能像太子太傅一样见太子不称臣,但同样备受皇帝和太子尊重,在升迁、赏赐和荣誉等诸多方面皆非普通官员可以比拟。除了这些兼职职官外,皇帝也在以各种形式对储君进行教育,教授储君为君之道,培养储君执政能力。这样围绕着储君的教育和培养就形成了一个庞大的师资队伍。汉代储君接受的教育内容也不是一成不变的,常常会根据统治需要调整 and 变化,具有鲜明的时代性。西汉初年由于“黄老”之学是国家统治学说,所以储君接受的正统教育内容也是“黄老”之学。汉武帝时期,儒学代替“黄老”之学成为国家统治学说,自是以后“五经”等儒家经典著作也就成为储君接受的正统教育内容。除了经学教育,储君还必须接受以识人、用人、御下为目的帝王之术的教育和以培养孝道、德行为目的的道德教育,以达到将储君培养成为学识渊博、品行高尚、执政能力强的合格帝王接班人的目的。

**关键词:**立储制度,嫡长子,储君礼仪,东宫职官,教育储君

份、地位差异很大,也无固定的官秩规定,相较于太子二傅的选任具有较强的灵活性。除了这些博闻通经者之外,还有一部分职官,虽然不教授储君文化知识,却兼任储君的辅导工作。这一部分人员选任较为简单,他们主要是由皇帝信任的外戚、宠臣担任。这些以他官兼任的太子之“师”,在储君的教育培养过程中具有不可替代的作用。他们虽然不能像太子太傅一样见太子不称臣,但同样备受皇帝和太子尊重,在升迁、赏赐和荣誉等诸多方面皆非普通官员可以比拟。除了这些兼职职官外,皇帝也在以各种形式对储君进行教育,教授储君为君之道,培养储君执政能力。这样围绕着储君的教育和培养就形成了一个庞大的师资队伍。汉代储君接受的教育内容也不是一成不变的,常常会根据统治需要调整 and 变化,具有鲜明的时代性。西汉初年由于“黄老”之学是国家统治学说,所以储君接受的正统教育内容也是“黄老”之学。汉武帝时期,儒学代替“黄老”之学成为国家统治学说,自是以后“五经”等儒家经典著作也就成为储君接受的正统教育内容。除了经学教育,储君还必须接受以识人、用人、御下为目的帝王之术的教育和以培养孝道、德行为目的的道德教育,以达到将储君培养成为学识渊博、品行高尚、执政能力强的合格帝王接班人的目的。

**关键词:**立储制度,嫡长子,储君礼仪,东宫职官,教育储君

## Abstract

# A Study On The System Of The Crown Prince In Han Dynasty

In the traditional China, the system of crown prince that regarded as an important part of imperial politics has played critical role for consolidating authority of the emperor and maintaining authoritarian rule. In the field of ancient politics of China, crown system became an indispensable part. Generally, the Han dynasty is the crucial period for crown system which have a profound influence to the later generations. Based on above reasons, undoubtedly, we should study the crown prince system in Han dynasty comprehensively and meticulously.

This thesis is divided into four parts.

In the first chapter, we discussed the system of crown prince on the whole. The system of crown prince through the Han dynasty carried out cardinal principle which manifesting the primogeniture eldest son inherited the throne only. the lineal primogeniture system had been determined as early as west Zhou period. With the decline of the Zhou Dynasty and the society changes drastically in the spring and autumn and the Warring States Period, the system had not work, however, some thought related to the system had been deeply rooted among the people. An obvious fact was that relative legal provisions were formulated in the Qin period which laid the foundation for the implementation of the relevant system in the Han Dynasty. In traditional China, the idea of succession to the throne that was expressed in Chun Qiu Gong Yang Zhuan that determining the oldest son instead of the most virtuous as the Dizi and determining the son according to their social status instead of age. The idea had been accepted between Han Dynasty

and the royal practice it as basic principle. Furthermore, it is critical spirit that the princes whether or not inherit the throne depended their age and their mother's status. Qualification of the throne inheritance only focused on the only individual, in order to ensure stable inheritance within the throne in the imperial family. However, the system of crown prince couldn't perform effectively, due to various facts such as the queen no children, the emperor's preference and the consorts controlling power arbitrarily. On the whole Han dynasty, it had established 20 crowns, but only 8 were Dizi, 40% of the total. This may explain the lack of the inheritance system. Hence, the Han government designed some complementary measures. Firstly, if the queen have no children, establishing the illegitimate as heir follow the sequence according to the status and age. What's more, if the emperor childless thoroughly, the heir have been chosen from the vassals could be called Zongfan Ruji according to their genetic condition, ethic relationship, morality and political talent. In this way, the Han royal family practiced relatively complete system of throne inheritance. We also considerate some events for the abolition to the crowns which happed accidentally, we should not see it as institutionalized behavior. In a sense, the abolition could be seem as the prerequisite for having title a new heir. Talking about the crown system, it also cannot be ignored. Considering the crown was been abolished, the reasons usually were various. Crown's mother lost the favor of the emperor, the crown have no ability and the crown was framed by the powerful minister. At the end, the crown's abolish actually were the results of political struggle. In the age of absolutism that based on rule of man, the abolition is inevitable outcome.

The second chapter focus on the etiquette system relative to the crown, such as title-conferring ceremony, coming-of-age ceremony, funeral, hajj ritual, social norms and honor guard. The title-conferring ceremony consisted of title-conferring crown prince and worship in the royal ancestral temple. The ritual of title-conferring crown prince were many rules in detail, such as ministers attended the ceremony, ceremonial officers standing position, title-conferring, awarding the seal and ribbon to crown, the crown chengchen, the emperor issued edict and issued reward order, and so on. After that, the crown should worship in the royal ancestral temple, so that he could be recognized by the ancestors. When the prince entered into the temple, the officers Taizi-Mendafu

and Taizi-xianma were followed. Worship in the royal ancestral temple was solemn, when the ritual held, the government selected person involved into the ritual strictly. Besides, the government set strict rules relative to the officials' dress, time and music and dance need to performance. About the coming-of-age ceremony, we have got some conclusion. Generally, the ceremony held in Chun Zheng yue. However, the age of the crown had no fixed standard, due to the ceremony associated with political circumstances usually. After the ceremony, the government must get a rewards to let all people participate in the celebration. The emperor's death was known as great mourning which also was the national event. At this moment, the crown prince must perform the funeral etiquette to express his filial piety with a double identity as a son and secretary. Meanwhile, to the crown prince, the funeral contained the inheritance of the highest power that marked his identity change from the crown to the emperor. Overall, the process included three part: the funeral etiquette, the ritual to become the Tianzi and the ritual to become the emperor. The crown should perform hajj ritual to show his honor and virtue. According to the regulation, the crown met the emperor once every five days accompanied by Taizi-Taifu and Taizi-Shaofu. When he himself didn't meet the emperor, he could let the Taizi-Pu and Taizi-Zhongyun replace himself to greet to the emperor and Empress. The emperor of the Han dynasty were very clear that the crown who should be the successor of the highest power is the potential threat to the throne, when the emperor cultivated the crown to be the successor, he also consciously control the scope of the crown's power, he must guard against the potential dangers from the crown. There was an important rule that the crown should not contact with the outside world. Progressively, the crown should not contact with the governors, the ministers and the guests privately. The purpose was limited the crown's political action, due to he may make transgression behavior which caused the political unrest. nevertheless, the crown contacted with the outside political persons within the permission of the policy, the emperor allowed him to do so, even encouraged. Last, we considered the honor guard which was a symbol of identity and authority of the crown prince. The system of honor guard could be seemed to consisted of three parts, the organizational structure of the guard of honor, the vehicle ride by the crown and the etiquette rules for travelling. We believed that the

honor guard reflected the secure society hierarchy in Han dynasty.

In the third chapter, we studied the attached officials of the crown prince. In general, the attached officials of the crown prince in Han dynasty based on the Shi-Fu-Bao officials in the pre-Qin period institutionally, however, the Han government made a lot of adjustment in accordance with their own needs. The government increased many officials, formed a relatively complete bureaucratic system. It should be pointed out that there are difference between the Western Han and the Eastern Han. In the Western Han dynasty, the attached officials were led by the senior mentor of the heir apparent, the junior mentor of the heir apparent and the vice supervisor of the household apparent, both the former two officials and the last official were mutually independent of each other. The former two officials were mainly responsible for teaching the crown prince, the last one mainly managed the daily affairs in the crown prince's home. In Eastern Han dynasty, the government reformed the crown prince's attached officials, the vice supervisor of the household apparent was be removed. At the same time, the senior mentor of the heir apparent was responsible for teaching the crown prince like a teacher, the junior mentor of the heir apparent became the leader of the attached officials. Besides, the government reformed the attached officials modeled the Jiuqing system of the government.

Secondly, according to the time order, the thesis discussed the selection standard, responsibility, class rank, status and subordinate relation to the attached officials of the crown prince in different periods. The senior mentor of the heir apparent and the junior mentor of the heir apparent were the important officials to the crown prince, they must educate the crown prince for cultural level and political ability, protect and assist the crown prince in politics. However, the selected standard, status, class rank and responsibility were different between the Western Han and the Eastern Han. It was obvious that the Rulers and the whole society's attitude toward education and importance are very different. In the Western Han, the senior mentor of the heir apparent, the junior mentor of the heir apparent and the vice supervisor of the household apparent were two thousand dan rank that below the rank of Jiuqing. After in the Eastern Han, it was different that the rank and responsibility had changed between the senior mentor of the heir apparent,

the junior mentor of the heir apparent. The rank of the senior mentor of the heir apparent climbed to zhong two thousand dan the same as the Jiuqing while the rank of the junior mentor of the heir apparent were still remained the original level. The crown prince should regard himself as pupil in front of the two mentors, correspondingly, the junior mentor of the heir apparent should claimed himself as Chen but the senior mentor need not. In their responsibility, the senior mentor had no longer at the head of the attached officials, only responsible for teaching the crown prince, when while, the junior mentor became the head. In the West Han, the responsibility that the vice supervisor of the household apparent undertook were three parts: ensuring the safety of the crown prince and his domicile, responsible for the daily supply and financial management of the prince, leading part attached officials such as coach man of the heir apparent, director of the watches in the household of the heir apparent. The vice supervisor and the two mentor consisted of the leading system of the attached officials of the crown prince. The rank of the vice supervisor was two thousand dan in Western Han, however, the official was cancelled in Eastern Han. To the system of the attached officials, officials in the one thousand dan rank were the chamberlains of the heir apparent such as a collective reference to the household provisioner and the coach man of the heir apparent that were led to the vice supervisor in Western Han then led to the junior mentor in Eastern Han. The officials under the one thousand dan rank were Tai-Zi-Men-Da-Fu, Tai-Zi-Shu-Zi, Tai-Zi-Zhong-Shu-Zi, Tai-Zi-She-Ren and Tai-Zi-Xian-Ma that led to the two mentors in Western Han, Tai-Zi-Wei-Shuai, Tai-Zi-Jiu-Zhang led to the vice supervisor. In the Eastern Han, the Tai-Zi-Men-Da-Fu was cancelled, the rank of Tai-Zi-Wei-Shuai relegated to four hundred dan, the other officials had on change in rank and responsibility.

The forth chapter concentrated on the education to the crown prince in Han dynasty. The discussion consisted of teachers disposition, education context, educational method and expositor system. Education of crown prince was great event related to the political stability and national foundation continued forever, so that, it was a specifically, complicated and systematic project. In order to train the crown prince to be a qualified successor to the throne, as early as the Han dynasty set up, the first emperor Liubang created a education system for teaching the crown prince followed the Shi-Fu-Bao

system in Pre-Qin period. The system took the two mentors of the heir apparent as the main body, the main function was responsible for teaching and counseling the crown comprehensively. Even so, it could not finish the task only relied on the power of the two mentors, thus, some officials also responsible for teaching the crown prince, the actually became the teachers. The thesis analyzed this problem particularly. When choose the additional post to teach cultural knowledge to the crown prince, the government selected the best person in all the country. In this way, the additional post officials usually took up difference in status and identity, they also have no fixed rank. Compared with the two mentors, they were choose more flexible. In addition to the cultural officials knowledgeable and familiar with classics, there were other people who selected from consorts or eunuch trusted by the emperor also could assisted the crown prince. The officials who as the teachers as the same time have not the birthright, but were the indispensable mentors actually. They have been respected by the crown prince and the emperor, although they need to claim to be detained in front of the crown prince. What's more, those officials took advantage in promotion and reward. In addition to those additional post, the emperor also cultivated the crown being as a ruler and administrative practice through various ways, it was obvious that the government formed a large teachers staff around the education and cultivation of the crown prince. The government often adjusted the educational context according to the political require, the context were times. In early Western Han dynasty, the thought of Huanglao were the ideology, so it became the main context teaching to the crown prince. From the period emperor Wu on, Confucianism instead of the thought of Huanglao, have been the doctrine of the national rule, the Confucian Five Classics became the main content the crown prince must learn. In addition to cultural education, the crown prince still need to accept the so-called monarchical politics which contained comprehend and rational usage to the courtiers, also included the method of controlling the courtiers. The crown prince also need to learn cultivating their filial piety and virtue. The purpose was let the crown prince have been a knowledge and virtue successor, more important, the crown prince should has good administrative ability. As early as the beginning of the Eastern Han period, the emperor Guwangwu performed the education, he adopted the expositor system which result

of the selected and teaching system in emperor Wu period. It was the expositor system that the emperor choose the courtiers familiar with the Confucian classics to teach the crown prince according to the emperor or the crown prince learning need. Compared with the Shi-Fu system , the expositor system was more mature. The expositor system straighten out the relations between the educator and the educate. In the other hand, the system solved the problem that the young man succeeded the throne or the local vassals inherited the throne after the emperor Zhang.

**Keyword :** The System of the Crown Prince; Di-Zhang-Zi; the Attached Officials to the Crown Prince; Education

# 绪 论

汉王朝创造了中国皇权专制社会的第一个辉煌时期,是中国古代历史上一个继往开来的朝代。这一时期形成的一系列政治、文化、思想等上层建筑,对后世王朝产生了深远影响。汉代储君制度也是如此,它为后世王朝储君制度的建设奠定了基础,成为一项巩固君主专制政体和维护皇权统治的重要措施,受到历代王朝重视。有鉴于此,对汉代储君制度的研究,不但有利于我们对整个汉代社会政治制度的考察,更是探讨中国皇权专制制度下储君问题不可或缺的重要内容。

## 一、选题意义

“储君”是指在君主专制政治体制中,皇位的继承人,也就是皇太子。如《公羊传·僖公五年》何林注曰:“储君,副主。”自西周开始,中国历代汉族王朝基本都奉行嫡长子继承制,即立嫡长子为储君,并逐渐形成了一套完整的储君制度,也称之为东宫制度。储君制度是“家天下”的君主专制体制的必然产物。朱慈尧先生曾指出:“东宫制度是历代王朝为了巩固其统治地位并保证皇族政权的连续性而确立的,是将帝王的嫡长子作为世袭继承人培养的一种制度。”<sup>①</sup>汉代构建的储君制度不但是汉代政治制度的一项重要内容,同时也为后世王朝储君制度的建立提供了样板,在中国古代政治制度史上占据不可替代的地位。

有鉴于两汉储君制度在中国政治制度史上的重要地位,不少前辈学者从事了这方面的研究工作,从而为我们今天进一步从事两汉储君制度研究提供了宝贵经验。但是这些前辈学者的研究成果要么是对储君制度的概述,要么是针对储君制

<sup>①</sup> 朱慈尧:《中国东宫制度考析》,《南京师大学报》1987年第3期。

度某一方面的研究,均没能对两汉储君制度做一个系统、完整的论述。这就不能系统、动态地反映该制度的发展、演变全貌。

近年来,出土的一些简牍、碑刻,可以与传世文献互为印证,为我们从事两汉储君制度研究提供了重要的史料。本文以两汉储君为研究对象,将传世文献与出土的简牍、碑刻相结合,对汉代的立储制度、储君礼仪制度、东宫职官制度、教育储君制度进行考察,力求还原一个较为完整的两汉储君制度。

## 二、研究现状

由于汉王朝在中国历史上的特殊地位,前辈学者对两汉各项制度的研究已经非常地深入,并有一系列相关著作问世。作为汉王朝的一项重要制度——储君制度,不少前辈学者也从事了这方面的研究,并且成果丰硕。

### (一) 通论性的研究成果

张军、庞骏先生的著作《中古储君制度研究》<sup>①</sup>对中古时期的储君名号制度、储君权力职责、嫡长子继承制的实行情况、东宫官僚制度进行了研究。并着重对储君名号适用范围、立储决策权、立储制度与实践矛盾等问题进行了考察和论述,为本文研究汉代储君制度提供了借鉴。

白效咏先生的著作《储君祸福》<sup>②</sup>从中国古代的王位继承制度、立储的隐性规律、争储引发的宫廷斗争、权臣对储君废立的影响几个方面,阐述了储君在通往帝位之路上的兴衰成败及其因由,为本文探讨汉代储君立废问题提供了参考。

余和祥的著作《皇室礼仪——规天矩地贵贱明》<sup>③</sup>专门研究中国皇室宫廷礼仪问题。作者按照分类,重点论述了皇室祭祀、庆典、朝会、丧葬、舆服、外交等诸多方面的礼仪,尤其是书中对帝王登基仪式、加元服、册立皇太子仪、丧礼、丧服、宫廷车马制度的论述,为本文探讨储君礼仪制度提供了借鉴。

安作璋、熊铁基先生的《秦汉官制史稿》<sup>④</sup>一书,主要从秦汉中央和地方行政管理机构的设置,官员的设置,户籍、上计制度的变化等方面,对秦汉的官制进行研究。尤其是对太子二傅、太子詹事及其所辖属官的来源、职责、隶属关系和不同时

① 张军、庞骏:《中古储君制度研究》,民族出版社2016版。

② 白效咏:《储君祸福》,浙江人民出版社2010年版。

③ 余和祥:《皇室礼仪——规天矩地贵贱明》,华中理工大学出版社1994年版。

④ 安作璋、熊铁基:《秦汉官制史稿》,齐鲁书社1984年版。