

China Local Records

No. 6, 2021

Ten Aspects of “General Records”: Compilation Practices and Academic Explorations Based on *Zhejiang General Records* Pan Jiejun (4)

2021 marks the beginning of the third-round nationwide local records compilation. The compilation of “general records” necessarily becomes an important choice for quite a few places. This article, based on the second-round *Zhejiang General Records* compilation work, examines and discusses ten aspects of important issues concerning compilation from both practical and academic research perspectives, with an attempt to provide some experience for the third-round compilation of local records in related areas.

The History and Application of Self-Supplied Annotation in Local Records Qian Yongxing (14)

Traditional self-supplied annotations in local records have two important types: First, supplementary materials that establish connection between main texts and minor texts, so as to preserve historical contexts and meet reader’s demand by making historical reference materials factual and reliable, presented appropriately and profoundly, and arranged orderly and properly; Second, expository notes that are used to promote the academic quality of local records in terms of specialism and standardization, so as to strengthen the verifiability and retrievability of reference materials. The self-supplied annotations in local records should both have the essence of the traditional ones and be adjusted to the requirements of modern academic annotation practice. Self-supplied annotation should be applied to achieve the purpose of preserving historical facts, providing reliable connection and convenience, the ideal of establishing new norms of self-supplied annotations, and the values of local records.

From Independent Subdirectories and Categories to Independent Special Catalogues: A New Survey of the Origin and Development of Chinese Local Records Catalogues Zhao Taihe (24)

Developed from comprehensive book catalogues, the earliest local records catalogue, *The Seven Catalogues* (qilu 七录), emerged during the Liang Dynasty. Including titles of local records in the geographic category of historiography, as in the *Records of Classics and Books* (jingji zhi 经籍志) of *The Book of Sui* (suishu 隋书) compiled in the early Tang Dynasty, became the mainstream classification method of later generations. Since neither the contents nor the styles of early period local records were fixed, catalogues of local records was not divided into subdirectories or special categories until long after. Song Dynasty local records gradually fell into a pattern. When subdirectories emerged in *Brief Records of Arts and Literature* (yiwen lue 艺文略) of *Comprehensive Records* (tongzhi 通志), local records

catalogues evolved into an embryonic form. The Ming Dynasty saw the rapid development of local records, as they were separated as an independent catalogue from the geographic category of historiography, alongside the greatly increased number of categories of special records. Local records bibliography ultimately took shape during the Qianlong and Jiaqing period in the Qing Dynasty when Zhang Xuecheng (1738-1801) created its classical form and gave the name of “local records” to this discipline for the first time in his *Research into Historical Books* (shiji kao 史籍考). In the same period, Zhou Guangye (1730-1798) produced the first special catalogue of local records entitled *Catalogue of Eastern and Western Zhejiang Geographical Records* (liangzhe dizhi lu 两浙地志录). By the Republican Period, local records bibliography was basically formulated, and special catalogues of local records were compiled in different styles.

The Gains and Losses in Collecting and the Collections of Scattered Geographical Records from the Six Dynasties Huang Yuyun (32)

Geographical records from the Six Dynasties are important local literature. Yet fragmentary texts and scattered scripts of such records are hardly possible to convey the full authentic picture of local conditions. They become available only when collected, examined and edited. It is crucial to survey and summarize the gains and losses of former collecting efforts by previous scholars. Each of their collections has its strengths and weaknesses. But former collections are generally outclassed by later ones, which make much progress in restoring the general picture of geographical records, tracing the sources of fragmentary texts, and establishing the paradigm of collecting and editing. More efforts are expected in integrating collections, searching for and recognizing scattered texts, and utilizing overseas resources. Meanwhile, there are still several collected texts that can be discussed in classical achievements of collecting scattered geographical records from the Six Dynasties, such as *A Collection of Geography Books from Han and Tang Dynasties* (hantang dili shuchao 汉唐地理书钞) and *A Collection of Scattered Local Records from Han and Tang Dynasties* (hantang fangzhi jiyi 汉唐方志辑佚).

Daoist Records by a Buddhist Monk: A Brief Survey of Taoyuan Dongtian Records in the Qianlong Period Wang Zhiqiang (41)

Taoyuan Dongtian Records by Shi Lanyan in the collection of Hunan Library is the only copy extant yet not included in *Catalogue of Ancient Rare Books in China* (zhongguo guji shanben shumu 中国古籍善本书目), and also the first of a series of *Taohuayuan Records* in later generations, bearing very high value as historical reference and literature. It has very positive effects in confirming Taoyuan County as the location of Taoyuan Dongtian, a heavenly abode. The compilation of the Daoist local records by Shi Lanyan as a Buddhist monk was the only one of its kind in the history of Chinese local records, and reflected the harmonious relationship between Daoism and Buddhism in China. Currently, ambiguities over issues such as the author of *Taoyuan Dongtian Records* and the reasons of compilation occur in the academic circle, calling for clarification.

Scrutiny over the Forged *Minqin County Records* in the Republican Period

..... *Zhong Haiyan* (48)

Minqin County Records from the Republican Period has fairly wide circulation, and has been highly regarded and researched as an important historical reference by scholars. But it is virtually a pseudograph, a plagiarized patchwork. The names of its compilers were taken from the Republican Period *Shuofang Dao Records*, and its style and contents were copied from the Qianlong period *Zhenfan County Records* in *Comprehensive Records of Wuliang*. This article conducts a comparatively systematic analysis of such issues concerning the Republican Period *Minqin County Records* as the compilers, time of compilation, style and contents, and reveals its true features of plagiarism.

Supplements to and Corrections of Historical Data about Ming and Qing Dynasty

Religious Sects as Seen in Local Records *Liang Jingzhi* (58)

Wang Kejiu surrendered to the Qing regime as soon as Qing Dynasty started. The great honor of “hereditary peerage for three generations, and benefits to his two sons” was bestowed on him for his services, making him a “National and Imperial” hero. To maintain Wang Kejiu and his family’s images as loyal martyrs, local records intentionally avoided mentioning Wang Daosen, i. e. Wang Sen, the relationship between the Wangs and the Wang Sen missionary clan in Shifokou, Luanzhou Prefecture, and even mixed the persons up, fastening Wang Sen’s story of “the demon fox cutting its tail” and Wang’s identity as founder of the Smell Scent Religion (wenxiang jiao 闻香教) upon the fictional figure Wang Haoshan. It is noteworthy that certain intrinsic connections may exist between the burial rituals of Smell Scent religion believers and the so-called seven-star burial pattern imitating the Big Dipper in the Ding Mausoleum of Emperor Wanli and his queens.

Historical Data on Folk Drama in Yibin Local Records and Their Values

..... *Zhang Xue, Jiang Yubin* (63)

Various local records in Yibin from the Qing and Republican periods record a large amount of historical data of folk drama, involving various types of theatrical performances such as seasonal and festive dramas, temple fair dramas, and celebrative dramas. These historical materials on drama truthfully reflect the conditions of drama performances in Yibin district, and provide first-hand historical data for further research into the spread and development of folk drama, social customs and culture in the district. Meanwhile, these materials are significant reference for opening up new approaches to folk drama, and for facilitating the diversification study on theater.

The Changing Locations of Zhenxun and Zhenguan and the History of Eastward Movement of the Xia People *Zhang Jing* (73)

Zhenxun, home to Taikang, Yi, and Jie in the Xia Dynasty, is thought to be located in the neighborhood near Shaochai Village and Xiaozidian Village, Zhitian Township, Gongyi County, Henan

Province. Zhenguan is 2.5 kilometers south of Qingfeng County of Henan Province. During the middle and later periods of the Xia Dynasty, the Xia people had considerable advantages over the Eastern Yi people in terms of national strength. The two place names, Zhenxun and Zhenguan, originally of Gongyi and Qingfeng counties respectively in what is now Henan Province were brought to Weifang and Shouguang counties in today's Shandong Province. The changes in place names reflected the history of Xia people's eastward movement.

The Boundaries of Yueyang County in the Qing and Han Dynasties

..... *Lu Xijian* (87)

Yueyang County was first established in the eleventh year of the reign of Duke Xian of Qin State (374 BC), and merged into Wannian County in the first year of Jianwu of Emperor Guangwu of the Eastern Han Dynasty (25 AD), lasting a total of 399 years. Its northern boundary ran along Shichuan River, Guanshanyuan, and the northern edge of Shiyuan; its western boundary started from a section of the southeastern running Qing River channel, went along the western edge of Qingquanpo (清泉陂) and Zhuyanze (煮盐泽), through the eastern part of Ou'yuan, and turned southwestward to the confluence of River Jing and Wei; its eastern boundary went from the southeastern edge of Shiyuan to the western edge of Jinshipo, bordered in the south on the eastern edge of Fengcaoyuan and extended southward to the Wei River; and its southern boundary was the Wei River. The perimeter of the county was about 155 kilometers. The surrounded area covered about 716 square kilometers. In the tenth year of Emperor Gaozu (197 BC), Wannian County (Yi) was separated from Yueyang County, moving the northern boundary of Yueyang southward to the junction of Jingshan [yuan], Guanshanyuan and the southern plain, extending from what are now Wayao Village, Sanyuan County, the broken tableland in Yanliang District, Xinyi Village, Nanfan Village, Nanzhai Town, to today's Yanggong Village, Linwei District. The total area of Yueyang County in Western Han was reduced to 484 square kilometers.

The Time of Establishment of Jianchang Prefecture, Jiangxi Province in the Ming Dynasty: Together with the Value of Historical Data from Ming and Qing Dynasty Local Records *Zhou Yuan* (96)

The bricks bearing inscriptions of "Jianchang fu" (建昌府) discovered in the ancient kilns group site in Lichuan County of Jiangxi Province is an important physical evidence in judging the nature of the group of kilns as well as the time when these bricks were baked. Five major views on the time of establishment of Jianchang Prefecture have been proposed since the Ming and Qing Dynasties. This detailed survey demonstrates that the September of the twenty-second year of the Zhizheng period in the Yuan Dynasty (1362) was the exact time when the prefecture was set up. This finding not only provides crucial evidence for judging the nature of the group of ancient kilns, and reveals the unique value of historical data from Ming and Qing Dynasty local records in terms of local records studies. Besides, the research also shows the potential of collective memory failure.

Comments on the Newly Seen *Reports of the Yinsha General Bureau of Charity Ferry in Wujin County* *Chen Yu* (102)

Reports of the Yinsha General Bureau of Charity Ferry in Wujin County (wujin yinsha yidu zongju zhengxinlu 武进荫沙义渡总局征信录) compiled by Gu Jiying during the Republican Period in the collection of Columbia University Chinese Library, records the operation of the Yinsha General Bureau of Charity Ferry in Wujin County from the second year of Emperor Xuantong (1910) to the twelfth year of the Republic of China (1923). The reports embody the compiler's intention to manifest virtues, show rules, and uphold integrity. The Yinsha General Bureau of Charity Ferry was established in the thirteenth year of Emperor Guangxu (1887) and stopped operation in 1957, lasting more than 70 years. Scrutiny and utilization of the ferry records and ferry culture benefits the research into the non-governmental organizations in late Qing and modern periods, and helps the protection, inheritance, and utilization of the cultural heritage of both the Changjiang River and the Great Canal.

Postponement of Students Military Service in the Kuomintang-Occupied Areas During the War of Resistance Against Japanese Aggression *Wang Zhe* (109)

After the outbreak of Chinese people's War of Resistance against Japanese Aggression, young students in the Kuomintang-occupied areas should enjoy the preferential treatment of postponement of military service, according to the military service law. This special position caught the attention of various social sectors and led to disputes both inside and outside the students circle. Such disputes resulted in young students walking out of their studies, keenly observing wartime affairs, turning their pre-war motto of "saving the country and remembering to study" into the new patriotic motto of "studying and remembering to save the country". They started to participate in battlefield services. When difficulties soared during the war, the Kuomintang government adjusted to the new conditions and amended the military service law, altering the regulations on student's military service. Young students stood the severe test of the war, and actively took part in military service. Joining the military was no longer a requirement, but an independent choice that motivated young students to go into the battlefield and live up to their own value of life.

An Error in *Biographies of Yunnan Chieftains of Ming History: Evidences from Ming and Qing Dynasty Dali Local Records* *Bai Liping* (116)

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