

China Local Records

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Second-Round Local Records Compilation: Review and Reflections on the Road Ahead—The Case of Zhejiang City and County Records Compilation

..... *Xu Peng* (4)

The second-round local records compilation of the cities and counties (and county-level cities and districts) in Zhejiang Province was more systemized as consensus was reached on both the whole procedure of compilation and the regulation of specific steps. Compilers province-wide accumulated much experience in style innovation and content selection in the course of recording and showcasing the major achievements of reform and development of Zhejiang Province. A distinctive “Zhejiang approach” to local records compilation has come into being. At the same time, it is undeniable that facing the new project of recording China’s modernization there lacks an effective mechanism where various social groups may collaborate in the compilation and utilization of local records, and that there is a long way to go for the practical application of cutting-edge digital technology to local records compilation. Besides, greater attention should be given to people’s livelihood and women’s issues in the framework of grand narratives. These provide a basis for the third-round local records compilation so that new achievements will be made with general approval from the Party, the government, and the people.

Contemporary Compilation of Chinese Traditional Operas Records

..... *Qiao Fangyue* (15)

Traditional operas are important components of Chinese traditional culture. However, they received little attention from ancient local records compilers, who included related historical materials in records of folk activities. Traditional operas did not become the subject of an independent chapter or section in local records until the Republican Period when compilers started to notice such historical materials. It was after the founding of the People’s Republic of China in 1949 that systematic efforts were made to comprehensively sort and record valuable materials on traditional operas nationwide. The two types of contemporary records of traditional operas focus on different contents and differ in compilation styles. Yet both types inherit traditional compilation methods, follow complete forms of writing, and use pictures to preserve precious images of stage performances. These records give us access to the development of traditional operas in different historical periods, broaden the researchers’ overall view of the history of Chinese traditional operas, and provide a vivid and reliable panorama of its evolution, apart from serving as references of style and methods for compilers of specialized records.

The Transformation of the Local Gentry and Local Records Compilation During the Republican Period: With Thoughts on the Official Compilation of Local Records

..... *Liu Xiangyu* (24)

That officials and the local gentry cooperated in the compiling efforts was one of the noteworthy phenomena in China's local records history, a prominent feature of its compilation, and a basic mode of the official compilation. The Republican Period (1912 – 1949) saw intensified transformation, disintegration, and decline of China's local gentry class, which cast a huge impact on county-level local records compilation: Compilation initiatives altered from the former “double-track” work mode to a “single-track” one; the key player in the government-and-gentry collaboration changed from local gentry to the government; the compilation style and contents were more innovative rather than conservative. The change in the power dynamics and the evolution and disintegration of the local gentry class itself reflected, directly or indirectly, the changing control of decision-making and leadership over county records compilation. As a result, the transformation of the Republican Period local gentry influenced not only the compilation of county records nationwide, but also their styles and features, illustrating the history of county records culture.

Zhu Xizu and the Compilation of *Guangdong General Records* in the Republican Period: A Case of Interaction Between Local Records Transformation and Academic Evolution During the Modern Period

..... *Zeng Rong, Chen Yunyin* (38)

Zhu Xizu, as a member of the compilation committee of the Republican Period *Guangdong General Records*, dedicated himself to works such as the search for and collection of materials, style innovation, and content innovation. His “Brief Style Guide for Guangdong General Records” (Guangdong tongzhi lueli 广东通志略例) demonstrated his objective of establishing distinguishing innovative compilation features. To some extent, the dispute on style between Zhu and Wen Tingjing, who hold different compilation philosophies, reflected the endogenous momentum for the reformation of traditional compilation practice against the backdrop of modern local records transformation. The mode of combining academic research with local records compilation initiated by the Guangdong General Records Bureau of National Sun Yat-sen University promoted the innovation of *Guangdong General Records* in style, chapters and contents and facilitated the progress of local records-based traditional academic research, boosting the historic dynamic featuring the modern transformation of local records and academic advance providing mutual reinforcement.

Previously Lost Articles of Qian Qianyi as Recorded in Local Records and Genealogies

..... *Xie Dan* (48)

Missing from *The Complete Works of Qian Muzhai* edited by Qian Zhonglian are Qian Qianyi's *Preface*

to *Works of Chen Jiangcun* and *To Li from Upriver Retiring to Poshan Mountain* included in *Jiangyin County Records* compiled in the Qianlong period (1735 – 1796), and his *Postscripts to Liu Yijing’s Poetic Works* and *Sending A Letter to Liu Yijing of Chengjiang* included in the Qing Dynasty *Genealogy of the Liu Clan*. This fact makes these lost articles significant as historical documents. The survival of the first two works is a trace of the struggle between literature and politics, thanks to the Chen clan of Jiangyin County. They are valuable for more research on Qian Qianyi’s disciples and give new leads to studies on the spread of Qian’s works during the Qianlong period (1736 – 1796) and Qian Qianyi’s identity construction. Moreover, the article *Postscripts to Liu Yijing’s Poetic Works* and the poem *Sending A Letter to Liu Yijing of Chengjiang* provide proof to each other, conforming to Qian’s idea of “poems as history”, which present new materials for further research on the poems of the Gong’an School.

The Ming Dynasty “*Epitaph to Our Late Mother Lady You, Née Quan*” Newly Discovered in Qinghai Province and Early Ming Dynasty Jiangxi Migrants in the Hehuang Area Sun Jie (55)

The Ming Dynasty “*Epitaph to Our Late Mother Lady You, Née Quan*”, newly discovered in Xining City, Qinghai Province in 2019, recorded Lady You’s family background, marriage, feminine virtues, and basic facts about her family members and depicted the perfect image of Quan Longzhen as a “lady of noble character”. The epitaph presented important materials concerning the image of Ming Dynasty women. It recorded that the deceased person was buried in Linchuan, Jiangxi Province, while the gravestone was unearthed in Xining City, Qinghai Province. The spatial difference between the place of her death and burial as recorded in the epitaph and the place where the gravestone was unearthed was probably a result of the migration activities from Jiangxi Province to the Hehuang area in the early Ming Dynasty. Although the number of these migrants was not as large as that of the migrants from Jiangsu and Anhui provinces to the area, they were nonetheless an important part of early Ming Dynasty migrants from the Jianghuai area to the Hehuang area.

Jiang Yilin’s Governance of Nangan and His Request to the Imperial Court for Establishing Changning County Jiang Fukai (61)

The incongruity of local records account of the office of Jiang Yilin (1520 – 1580), Ming Dynasty Director-General of Grain Transport (caoyun zongdu 漕运总督), in the early years of the Wanli period (1573 – 1620), was caused by the fact that local records compilers did not examine his personal history, his office, or abbreviations of place names and the transformation of administrative regions. Research shows that Jiang was promoted to Grand Coordinator of Nangan (Nangan xunfu 南赣巡抚) from the office of Provincial Administration Commissioner to the Left (zuo buzhengshi 左布政使) of Zhejiang Province

in the second year of the Wanli period (1574). As Grand Coordinator of Nangan, he pacified the Ye Kai Rebellion and petitioned for establishing Changning County in Jiangxi Province in the fourth year of Wanli. In the next year, he was promoted to the office of Director-General of Grain Transport, where he died three years later, in the eighth year of Wanli. Since he did not hold the office of Grand Coordinator in Guizhou Province, the Changning County he requested the court to establish was not its namesake in what is now Sichuan Province.

From a Space of Deities to an Area of Life: The Guanlin Temple and the Formation of a Regional Social Network Since Ming and Qing Dynasties

..... *Zhang Shuaiqi* (70)

The Guanlin Temple was a particular realm of deities established by local society with the worship of Guan Yu (? – 220) as its core. In the middle years of the Wanli period (1573 – 1620) in Ming Dynasty, multiple social groups started to substantially expand and renovate the Guanlin Temple and strived to construct a space of deities in which the local community may commonly pay tribute to and worship Guan Yu. Consequently, there arose a popular Guanlin Temple fair. Yet the state power's intervention to praise and honor the Guan Yu worship system endowed it with an increasingly rich political color, and the temple fair became a cultural means for the government to regulate the local social order. Besides, the change of times as well as social and cultural transformations led the evolution of the Guanlin Temple from a single venue of deity worship to an interaction and exchange space that integrated worship performances, commodity trading, and leisure and entertainment, which further turned the temple fair into a local social network that mixed people's various social activities and other multiple functions.

Features of Urban Water Supply in Guanzhong-Tianshui Region During the Ming and Qing Dynasties and the Republican Period *Wang Ting* (81)

There were four types of water sources for urban water supply in the Guanzhong-Tianshui region during Ming and Qing Dynasties and the Republican Period: groundwater (well and spring water), canal water, river water, and rainwater. Although the urban groundwater resources in the region were obviously diverse, the main method of water supply in the cities across the region was drawing groundwater from wells and springs. At least 73% of cities on the Weihe Plain had built canals to divert water into the city proper, among which were ten cities on the south bank of the Weihe River. This reminds us of the urgent necessity of preserving the vegetative cover at the northern foot of the Qinling Mountains. Other means such as drawing river water, digging pools and gathering rainwater, and manual laborers selling water supplemented urban water supply in Ming and Qing dynasties and the Republican Period, though not used universally in the region.

Kept on File, and Written into Local Records: Embezzlement of Charity Farmland and Countermeasures from Clans and the Government in Qing Dynasty

..... *Diao Meilin* (98)

Charity farmland in ancient China occurred in Song Dynasty (960 – 1279), and donation activities peaked in Qing Dynasty (1636 – 1912). In Qing Dynasty, along with the popularity of charity farmland donations, embezzlement became increasingly frequent. Clans and governments were both active in donating farmland and supportive of the development of such charities. They also carefully examined cases of embezzlement. Clans requested to have charitable farmland officially registered and approved by all levels of government, ensuring that such farmland was written into local records and kept on file. The government issued certificates to the donators and rewarded and promoted their charity deeds by such means as carving stone tablets and building honorific arches in praise of them, conferring on them horizontal boards with the emperor's inscriptions, and awarding them official caps. As for those who embezzled charity farmland, governments and clans made laws and regulations to convict and punish them. However, two embezzlement cases during the reign of Qianlong (1711 – 1799, reigned 1736 – 1796) demonstrated the lack of due enforcement capability of these laws and regulations, reflecting the government's willingness yet lack of strength in protecting charity farmland.

New Trends of Research on *The Monasteries of Luoyang* *Li Yudong* (112)

In the recent fifteen years, research on *The Monasteries of Luoyang* (Luoyang qielian ji 洛阳伽蓝记) has made considerable progress and impressive achievements. In terms of text research, the academic circle made breakthroughs in various aspects such as the surname and official career of Yang Xuanzhi the author, the sorting and confirmation of the texts and style of the book, and annotations to words and phrases. From the interpretive perspective, progress has been made in research both into the book itself and on topics mainly based on the book, following such traditional approaches as the historical, religious, and literary ones. Apart from these, the academic circle has made achievements in the relatively new direction of spatial research. Reflections on existing research methods, taking the text as the starting point, and integrating data from different dimensions will be key to further breakthroughs.

An Error in *Ningxia Prefecture Records* Compiled in the Qianlong Period

..... *Wang Fei* (122)

A Mistake in *The Combined Catalogue of China's Local Records* *Sun Tianqi* (123)

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