

China Local Records

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New Explorations of the Issue of “Jiaxue” in *General Meanings of Literature and History* and Zhang Xuecheng’s “Three-Pronged Local Records” Theory

..... *Zhao Pengtuan* (4)

Zhang Xuecheng’s historical theory of “jiaxue” (family teachings) is actually bibliology-based historiography. The nature of his theory about local records is studying local records with bibliological methods. Zhang’s idea of “three-pronged local records” indicated a discipline of local records studies, under which were three subjects he envisioned using bibliological methods. Among the three subjects, “zhi” (records) refers to compiled works which Zhang held in high esteem. He envisaged “zhi” as representing the ancient tradition of *Book of Documents* and *Spring and Autumn Annals*, and derived from Liu Xiang and Ban Gu’s bibliology. Similarly, he viewed “zhanggu” (past events and anecdotes) as representing the ancient tradition of composing *Rites of Zhou* and *Book of Ceremonial Etiquette*, and “wenzheng” (collections of political documents and literary works) as representing the ancient tradition of collecting folk ballads of fifteen states in Western Zhou Dynasty. “Zhanggu” and “wenzheng” were actually auxiliary compiling efforts to “zhi”, and Zhang’s “three-pronged local records” theory practically expounded two approaches to historical studies.

Brief Review of Local Records and the Specially Listed Candidates for Civil Service in Song Dynasty

Hua Guiling (14)

Local records are fundamental historical materials for research on the specially listed candidates for civil service (“tezouming jinshi”) in Song Dynasty. Such materials can be found not only in themed local records of selection and appointment at all levels, but also in records of such themes as geography, officials and catalogues of books. Among the more than 4,000 known specially listed candidates for civil service in Song Dynasty, approximately 67% were from Fujian province. Therefore, Fujian local records provide essential historical data for studies on them.

Accuracy of the City Maps in Ming Dynasty Local Records: A Case Study of the *General Records of Shaanxi Province* from Jiajing Period

Tian Dagang (24)

Maps in local records are a special type of ancient maps. Past studies on their accuracy were mainly conducted with geomatic theories and methods, and generally centered around their accuracy in a mathematical sense. But this article selects city maps, a major type of maps in local records, from *General Records of Shaanxi Province* in Jiajing period, and attempts to examine their accuracy with two approaches: checking their illustrated contours of city walls against historical documents of the same period, and comparing them with measured maps since the Republican Period. Results show that the majority of the city maps are rather accurate indeed, though a few are deficient. It is also found that the makers of the city maps employed particular drawing techniques and followed particular principles.

A Survey of Ethnic Minorities' Linguistic Data Recorded in Qing Dynasty Guizhou

Local Records *Qiao Lizhi* (38)

The approximately eighty existent Guizhou local records of Qing Dynasty contain rich linguistic data of ethnic minorities. This article surveys their distribution, types and research values on basis of thorough and systematic investigations. It is found that their general distribution is rather patchy. The inclusion, number and placement of the linguistic data vary in the local records. Five major categories are distinguished in the linguistic data: nouns, verbs and adjectives, quantifiers and color words, phrases and sentences, and special place names. Nouns are the largest category, with seven subcategories. The research values of the linguistic data mainly include enhancing research of the relations between languages and cultures, facilitating comprehensive surveys of the theoretical basis and connotations of ethnic minorities' vocabularies, contributing to the analysis of special word-formations in ethnic minorities' languages, and promoting research into histories of ethnic minorities' languages.

Xinjiang Rural Records and Their Inheritance and Development of Local Records

Compilation *Yun Youqiang* (49)

In late Qing Dynasty, the compilation of Xinjiang rural records was undoubtedly a unique experience. Nationally, the organization and practice of rural records compilation demonstrated a strong tendency of inheritance of ordinary local records, which was mainly reflected in such aspects as thought about compilation, arrangement of contents, compiling methods, and content selection. Viewed from the development of local records, the compilation of Xinjiang rural records was undoubtedly inheritance and development of local records practice and theory, which would inevitably cast positive and profound influences on the Socialist new work of compiling local records and local records studies.

Colorful Flowers Blossoming on Trees and Flocks of Warblers Flying Around: the Water Environment of Dunhuang County in Tang Dynasty *Liu Zhengang* (59)

In Tang Dynasty, large areas of lakes, lush wetlands, rivers, streamlets and springs in Dunhuang County constituted a rich network of natural waters. Favorable water environment gave birth to the Dunhuang civilization of Tang Dynasty. Besides the many local irrigation projects from Han Dynasty and the Sixteen Kingdoms Period still in use, a great number of water channels and weirs were built in Tang Dynasty. All of them were registered in different documents. The local irrigation system was managed top-down at multiple levels. Water, trees and grass were cherished by the Dunhuang people, who used water fairly moderately. The local monks and general public were enthusiastic about planting trees. Both factors were conducive to maintaining the water environment. However, the water environment in Tang Dynasty Dunhuang was meanwhile under great pressure from the government, the general public and their production activities.

A Preliminary Exploration of Nanjing Mufu Gate in Late Yuan and Early Ming Dynasties *Zhou Yuan* (67)

Mufu Gate was one of the most important city gates of Nanjing in late Yuan and early Ming Dynasties. Mufu Gate was initially built as a city gate of the New City built by Zhu Yuanzhang, then King

of Wu. It served in nature as a gate to the King's city, and became a gate to the capital city after the founding of Ming Dynasty. Mufu Gate was situated in the northern wall of the new city, presumably at what is now the Gulougang. The Gate was demolished along with the northern wall of the New City in early Ming Dynasty. This article about the nature, location and period of existence of Mufu Gate is an initial study of the gates of the New City.

A Brief Account of Kuomintang's International Political Strategy During the Chinese People's War of Resistance Against Japanese Aggression Zuo Yuhe (80)

Since the outbreak of the full-scale Chinese People's War of Resistance against Japanese Aggression, the Kuomintang gradually developed an international political strategy. The strategy featured the close combination of the fate of the Chinese nation and the development of the world circumstances, of China's War of Resistance and the overall situation of maintaining world peace, and of China's War of Resistance and the world war. It linked the solution to China's problem with the victory of the World Anti-Fascist War by way of arduously resisting Japanese aggression to the end in the hope of a turning point, and consciously integrated China's resistance into the World Anti-Fascist War with the intention of realizing the objective of achieving China's independence and freedom. As was proved by facts, the Kuomintang's international political strategy was suitable for the reality of China's War of Resistance, won support from the international community, and had positive influences on the victory of China's War of Resistance.

A Brief Account of the New Fourth Army's Cultural Construction in Jianghuai Region Pan Hong, Li Guo (87)

The New Fourth Army was formed after the outbreak of China's full-scale War of Resistance against Japanese Aggression in 1937 by integrating the guerrillas left behind after the Red Army began the Long March. The New Fourth Army Headquarters were established in December, 1937. Although their locations kept changing, their activities were concentrated in the Jianghuai region. Following the Red Army's fine traditions and absorbing the Jianghuai regional culture, the New Fourth Army put great emphasis on its cultural construction in the context of the War of Resistance and the complicated circumstances of the united front. Its culture was truly national, popular, and scientific. The remarkable achievements of the New Fourth Army's cultural construction not only promoted the War of Resistance against Japanese Aggression and enhanced the reputation of the Chinese Communist Party, but also cultivated mainstay forces for the people's army and constructive forces for the New China.

Japanese Expats and Prisoners of War and Their Repatriation After the Glorious Recovery of Taiwan Xu Zhimin, Liu Xiaoxin (94)

After the forced "cession of Taiwan" by the Qing regime in 1895, the Kuomintang government wished to recover Taiwan but in vain. It was not until the outbreak of the War of Resistance against Japanese Aggression that the Kuomintang government began to plan its recovery. At the victory of War of Resistance, the Kuomintang government appointed Chen Cheng as chief official of Taiwan Province, to take it over jointly with armed forces. The arrogant Japanese soldiers and immigrants stationed in Taiwan instantly became expats and prisoners of war. Taiwan Province set up Administration Bureau of Japanese Prisoners of War and Administration Bureau of Japanese Expats, who ordered the Japanese prisoners of

war and expats to gather in designated areas for collective education and repatriation. From January to April of 1946, Taiwan repatriated nearly 170,000 Japanese prisoners of war and more than 290,000 Japanese expats. Conscript and remaining Japanese expats were repatriated in four batches from August 1946 to December 1948 under strong objections from Taiwanese compatriots. Taiwan's repatriation of those Japanese was not only part of China's repatriation of Japanese expats and prisoners of war after the War of Resistance against Japanese Aggression, but also a reflection of the then complicated situations both on the island and in the international environment. In particular, the Taiwanese compatriots' personal experience and knowledge of Japanese expats and prisoners of war and their colonial rule, are still worthy of reflection by the people on both sides of the Taiwan Strait.

Invisible Symbols: The Planned Construction of the Capital Martyrs' Shrine During the War of Resistance Against Japanese Aggression Yan Hailiang (104)

Martyrs' shrines in the War of Resistance against Japanese Aggression were erected by the Kuomintang government for commemorating the martyrs to the War and mobilizing the people. As the topmost memorial, the Capital Martyrs' Shrine would play the leading role in the four-level temple sacrifice system. During the War of Resistance, the Kuomintang government's planning of and preparation for the Capital Martyr's Shrine, were not only intended to display the state's veneration of the martyrs and to shape national consciousness in society, but also intensely purposed to highlight a significantly "domestic and international sight". Yet in the process of the Shrine's site selection, survey, and handover, the Kuomintang government was confronted with objections and resistance from both worshipers of the traditional cultural heroes Guan Yu and Yue Fei and local interest groups. Further obstructed by the inflation of prices and lack of funds, the construction plan was finally aborted. Despite all this, the construction of the Capital Martyr's Shrine as a symbol invisibly created an image of "common national heroes" transcending places of birth, making it possible for the martyrs' symbols created by the Kuomintang government to be proliferated throughout all levels and to multiple directions, and for memories of the War of Resistance to be reinforced.

John K. Fairbank's Observations of Kuomintang-Controlled Areas During the War of Resistance Against Japanese Aggression Zhang Deming (115)

John K. Fairbank once worked in China and had rich personal experience of the Kuomintang-controlled areas during the War of Resistance against Japanese Aggression. In his later memoir and writings, he offered in-depth interpretations of the Kuomintang-controlled areas. He criticized the Kuomintang's political, economic and educational policies during the War, and expressed discontent over the various maladies of the Kuomintang government. He had extensive contacts with Kuomintang officials, intellectuals, and Chinese Communist Party members, whom he evaluated differently. In particular, he denounced Chiang Kai-shek and his *China's Destiny*. He also described the social life in Kuomintang-controlled areas, and depicted the circumstances of various social classes. John K. Fairbank's observations of Kuomintang-controlled areas during the War of Resistance basically reflected the true situation at that time, and influenced his later opinions about the dispute between Kuomintang and the Chinese Communist Party.