

China Local Records

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Quotations Must Be Sourced? —An Aspect of the Dispute Between Local Records “Compilation School” and “Authorship School” By the Middle of Qing Dynasty *Guan Lei* (4)

The Compilation School and the Authorship School are schools formed according to local records compilation methods since the middle of Qing Dynasty, among which the question of whether quotations must be sourced was one of the focal points of the dispute between the two sides. The Compilation School promoted that quotations must be sourced by such means as actual support of imperial orders and official decrees, perfected historical inheritance system, and borrowing from traditional book notation styles. The Authorship School proposed that it was unnecessary for quotations to be sourced, arguing that quotations were like categorized books and that local records must not be restricted by historical references arrangement. The origin of the differences between these two viewpoints lies in different interpretations of “Elaborating Rather Than Creating”. Since the Reign of Jiaqing and Daoguang, under the local records compilation principle of truthfulness, quotations must be sources gradually blurred the dividing line between the two schools, and became the academic standard upheld by most local records compilers.

The Evolution of Modern Chinese Local Records Compilation and Its Concepts: A Study of the *Chuansha Records* of Daoguang, Guangxu, and Republican Periods *Gong Hao* (12)

The compilation styles and concepts of modern Chinese local records has undergone great changes. Taking three local records of *Chuansha* of the Daoguang, Guangxu, and Republican Periods as an example, we can see that: the compilers’ view changed from “revealing principles” to “recording events”; the sources of historical references and selection standard changed from “factually choosing the better” to “only taking facts”; the recategorization of chapters and sections based on reality; the change of the sequence of chapters and sections showed the change of the purpose of local records from “meeting government needs” to “reflecting social development”; and the more frequent use of tables, graphics, and comments in terms of compilation methods. These changes reflect the conceptual evolution of modern local records compilation. The vision was no longer focused on a single place but on understanding and exploring local social development on a national level. History writing is aimed at, apart from providing the government with information of local customs, social development and other basic facts, also providing necessary policy suggestions to solve local problems. The functions of local records were no longer

restricted to history preservation, policy references and education, but also extended to “creating profits”.

Compilation Conceptions: A Case Study of *Records of the Wooden Tower in Ying County* Qiu Xinli (25)

Local records are historical documents, but not simple collection of reference materials. Moreover, local records should integrate reference materials and forge new expressions, with specific gists, concrete themes and clear threads. They should follow rigorous and clear train of thoughts in layout, find relatively scientific methods and means of handling particular topics and scientific ideas to guide the relation between parts and the whole, so as to appropriately manage such issues as the selection, arrangement and representation of the objects to be recorded, and unify information collection and compilation.

Summary of the Chief Compiler’s Considerations of *Southern Sea God Temple Records* Chen Zehong (40)

The thousand-year-old Southern Sea God Temple in Guangzhou was a venue of state sacrificial ceremony in ancient times, and now a state-level key cultural relics protection unit. *Southern Sea God Temple Records* is a special set of local records about this cultural relics site. During my tenure as Chief Compiler of *Southern Sea God Temple Records*, I made serious considerations about issues such as the objects of these local records, related historical references, and the maintenance of specific stylistic features during compilation. I established recording guidelines of highlighting the subjects, making overall arrangements and appropriate choices of details. In terms of data collection, I followed such basic compilation principles of local records as comprehensiveness, objectivity and systematicness, and promoted the strengths of historical literature and circumvented their weaknesses. This practice proved fruitful.

On the Only Existing Copy of *Gaoyang County Records* in The National Library of China Sun Yuan (48)

Compiled by Sun Chengzong of Ming Dynasty and now collected by the National Library of China, *Gaoyang County Records* is the first set of Gaoyang county records preserved to this day. Its manuscripts were finished in the fourth year (1624) of the Tianqi period, first printed from the end of the same year to the start of the next year, and printed again after supplements during the reign of Chongzhen. The current *Gaoyang County Records* is precise, appropriate and detailed in content, reflecting Sun Chengzong’s thoughts of serving the reality, stressing military affairs and honoring people’s homeplaces. The data contained came from both field investigation and extracts from historical works, preserving

information of the natural environments and social conditions of Gaoyang County during Ming Dynasty, particularly during the Wanli Period. *Gaoyang County Records* has become a model for subsequent county records.

A Brief Analysis of Yang Shoujing's Manuscripts of Jingzhou Prefecture Records

..... **Zeng Yurong, Chen Yuxuan** (58)

In the third year of Guangxu (1877), Yang Shoujing was invited to take part in the compilation of *Jingzhou Prefecture Records*. He wrote 43 articles, covering issues of six categories including the historical seats of Jingzhou Prefectural Government, Jingzhou waterways, names of ancient places in Jingzhou, brief biographies of Jingzhou personages during the Spring and Autumn Period, miscellaneous notes on Jingzhou mountains and rivers and local customs, and appendices. The last two categories were extracts of special materials unsorted, obviously violating the writing style of local records. Moreover, none of these contents were adopted by *Jingzhou Prefecture Records*, and therefore Yang's writings were in fact manuscripts. But these manuscripts contain rich materials on investigations of waterways and analyses of place names, so they carry considerable significance for research on Jingzhou history, culture, geography and ancient place names, and for the early explorations of *Notes and Commentaries on the Book of Waterways*.

Guazhou City Construction During Southern Song Dynasty **Huang Binqi** (67)

Situated in Yangzhou, Guazhou witnessed multiple times of city construction during Southern Song Dynasty under the influences of political and military situations between China's North and South regions. During the Shaoxing period, despite city construction proposals in the imperial court, no actual city construction was carried out because of Zhang Jun's objection. Ironically, it was the Jin army who expanded the small bastion after they took Guazhou. After the enthronement of Emperor Xiaozong, the Guazhou city experienced three times of construction, in the start of the Longchu era, the fourth year of Qiandao (1168) and the fourth year of Chunxi (1777). During this period, Guazhou City was actually built into two cities, the southern city and the northern one. The south one was along the river and its walls like an arc, hence called "Dustpan City". But waves frequently eroded and damaged the city walls. During the reign of Emperor Lizong, the war between the south and the north started again. To resist the Mongolian troops, Huadong area continuously performed city construction. Guazhou City was reconstructed in the fourth year of Baoyou era (1256), mainly additional construction projects. But during the warfares in the last years of Southern Song Dynasty, Guazhou City played a fairly insignificant role. It was firstly because the Mongolian troops assaulted downstream along the Yangtze River, and secondly because the officer in charge of city defence abandoned the city and fled, leaving the city to the Mongols.

Du Qingchi and Women's Education in Modern Guangzhou: A Study of Recently Discovered Historical References *Huang Xiangjin* (78)

Memories of Initiating Guangdong Women's School published by Du Qingchi under the pen name of "Madame Yifeng (changing customs)" provides important historical material for research into women's education in modern Guangzhou. On basis of this, and in combination with other materials, we can get a clear picture of Du's experience of dedicating herself to the cause of women's education. This paper examines the histories of Yifeng Women's School, "Guangdong Women's School", Public Welfare Women's School, Kunwei Women's School and Public Welfare Women's Normal School, amends records from Guangzhou local historical works, and presents a sketch of women's education in Guangzhou from the end of Qing Dynasty to the start of the Republican Period.

Plagues, Disasters and Reliefs in Hubei Local Records During Ming and Qing Dynasties: With an Investigation into the Internal Causes of Local Society Plague Control Dynamics *Luo Baochuan* (87)

Research in local records of Ming and Qing Dynasties reveals that plagues in Hubei region were typical seasonal associated disasters. In terms of time distribution, they happened mainly in spring, summer and autumn. In terms of space distribution, they occurred more frequently in the eastern part and less in the western part, spreading from the more densely populated eastern areas along the rivers to the less populated western areas. Past researches of disaster histories often lacked explorations and analyses of the internal causes in the dynamics concerning local social reliefs. In face of disasters, the development of local social forces was on the one hand ascribable to absence of systematic guidance on the state level, and on the other, due to the existence of groups with "informal power" in the local community.

The "Orthodoxization" of Wang Gen's Theory as Seen in Ming Dynasty Local Records *Yin Yong* (99)

The Taizhou Academic School, also known as the "Leftist School of Wang's Thought", was an important school of thoughts in China's philosophical and cultural history. In China's traditional multicultural society, one of the important reasons for the wide distribution and profound influence of Wang Gen's theory was its "orthodoxization" tendency of obtaining identifications from Confucian officials and gentry. The "orthodoxization" of Wang Gen's theory was demonstrated particularly clearly in Ming Dynasty local records in three aspects: firstly, "the common people's daily existence is the Great Way" became the compilation guidance of Ming Dynasty *Taizhou Records*; secondly, Wang Gen's biography was included in the "Neo-Confucian School" of local records after his death; thirdly, sacrificial ceremony in Wang Gen's name was included in official local records of sacrificial rites.

Localism Policies in Middle and Late Republican Period and Li Jinxi's Three *Records of Localism, Proverbs and Ballads* Huang Xiaolei (106)

Research on Li Jinxi's thoughts on the national language and the history of national language movement during the Republican Period grows deeper and deeper, almost becoming a prestigious school within the academic circle. Yet few research has been done on Li's concepts of localism, proposals for investigating localism, and records of localism, proverbs and ballads during middle and late Republican Period. This article examines the institutional activities of carrying out localism policies, phonetic notation tools and work schedules during middle and late Republican Period, and analyzes the compilation background, style and contents of Li Jinxi's three *Records of Localism, Proverbs and Ballads*. It holds that the three *Records* reflected the localism policies, summarized the compilation style of localism records, and served as an integral link between research on localism policies and research on localism records during middle and late Republican Period.

“慕”(Mu) and “榘”(Shen) in Xie Lingyun's *Ode to Mountain Dwelling* Zhang Hui (115)

The phrase of “慕榘高林”(literally, “admire mulberry high woods”) in Xie Lingyun's *Ode to Mountain Dwelling* is perplexing. “慕”(mu) is not explained in any annotated editions. This paper holds that “慕” is interchangeable with “募”(mu), meaning “in seek of (mushrooms)”, with the method of cutting down the trees and artificially nurture mushrooms. This points to the historical fact that people in Zhejiang started to nurture mushrooms artificially as early as in the Southern and Northern Dynasties. “榘”(shen) means “mushroom”, and is interchangeable with “蕈”(xun), which can be found in modern Zhejiang local records, and is observable in contemporary southern dialects. Apart from “榘”, many more words are found in a diversity of documents that are almost homophonic to and interchangeable with “蕈”. The article attempts to find out the causes of this interchangeability from the perspective of philology.

Eight Amendments to Omissions and Mistakes in *A Union Catalogue of China Local Records* Zeng Qinhan (118)

This article adds four local records (manuscripts) omitted in *A Union Catalogue of China Local Records*, and amends some mistakes in bibliographic information of the general records of such provinces as Inner Mongolia, Fengtian, Zhejiang and Guangdong, in the hope of improving and perfecting *A Union Catalogue of China Local Records*.