

China Local Records

No. 1, 2021

On the Necessity of Compiling General Records in the New Round of Local Records

Compilation *Liu Shanyong* (4)

Over the generations, local records compilers have taken general records as the normal form, and periodical records as the exception. Local records as “the comprehensive local history” and “local encyclopedia” became the generally accepted impression. New China has seen two rounds of local records compilation. The first round started after the reform and opening-up, when many businesses were to be further facilitated, and the compilation of general records was well timed. The second round started when the first round was coming to a close, when the compilation of periodical records was called for by the trend of the times. As the “period” of periodical records does not refer to an independent temporal system, they cannot stand side by side with general records that connect the past to present. The existence of local comprehensive yearbooks, particularly “yearbooks of multiple years”, blurs the boundary between periodical records and local comprehensive yearbooks, and further undermines the position of periodical records in the local records system. Traditions of local records compilation over the generations, experiences of the last two rounds of local records compilation, and people’s practical need for new local records that bridge the past and the present, establish the local cultural history and adapt to the age of new media, make it imperative to compile general records in the third round of compilation.

Clarifying the Confusing Concept of “City-Level Records” in New Local Records

..... *Li Lun* (11)

The local records circle generally classifies recent local records that cover administrative areas above the county since the 1980s as “city-level records”. Yet China’s relevant laws gave no clear definition of such administrative areas. Types of administrative areas designated as *shi* (市 city) are much more diversified than those above the county, and frequent adjustments of national administrative division intensified the confusion over the concept of *shi* held by the local records circle. The directives in provisional stipulations during the initial stage of new local records compilation on such administrative levels as *shi* and *diqu* (地区 district) were imprecise. Later regulations, though constantly improved, were inconsistent with earlier ones. These factors affected judgment on the administrative areas to be included in local records of *shi*, *diqu*, and autonomous prefecture on different levels, and confused “city records” and “city-level records” in new fruits of local records compilation. Strengthening the clarification of administrative division in the abstracts of new local records provides the reader with reliable reference to distinguish between “city-level records”.

Brief Analysis of the Compilation of the Nature Category in Local Records

..... *Chang Jieqiong* (23)

The nature category is one of the basic categories in local records. After two rounds of local records

compilation, the framework of this category is made clear, as is seen now. However, reading and reviewing reveal that some problems remain to be solved, such as copying former local records, improper setup of certain chapter heads, and inaccurate recording. Therefore, looking for and making up the omitted information in comparison with former records, correcting mistakes, recording new changes and updating terminologies in natural sciences should be implemented in future compilation of the nature category, so as to record natural environment comprehensively and systematically. Moreover, fruits of scientific research should be valued, too, to achieve the combination of the nature category and the humanities, improve the readability of records in the category and draw more professionals to the work of local records compilation.

Re -Exploring Fan Zichang’s *Counties Records of the Royal Dynasty* …… Shi Yue (29)

Fan Zichang of Southern Song Dynasty authored geographical general records titled *Counties Records of the Royal Dynasty*, which is lost. Research finds that the book was actually the product of collective efforts during the Jiading period of Emperor Ningzong of Southern Song Dynasty, with Fan as its nominal author. Though *The Yongle Canon* included a book titled *Counties Records*, examinations of related records and existing texts show that it was not the *Counties Records of the Royal Dynasty*.

The Compilation of *Luofu Mountain Records* and Comments on the Value of Chen Lian’s *Luofu Records* …………… Wu Kaitong and Sun Tinglin (40)

The compilation of Luofu Mountain records started in Song Dynasty. Wang Zhou’s *Luofu Graphical Records*, with elaborate details and comprehensive style, in Southern Song Dynasty was the first records of the mountain. Chen Lian’s *Luofu Records* in early Ming Dynasty is the earliest existent records of the mountain. Fairly complete, it preserves some of the original arrangements of Wang Zhou’s *Luofu Graphical Records*. As the earliest existent records of the mountain, Chen Lian’s *Luofu Records* has cast profound influences on later compilation of mountain records style. It also preserves some literature from Song and Yuan dynasties, bearing collection, editing and emendation values. Moreover, it contains Buddhist, Taoist and folk religious literature, significant to research of the mountain’s history of religions. A review of the history of Luofu Mountain records compilation is useful to the compilation of scenic spots or tourist attractions records.

Recordings of Cultural Heritages in Qing Dynasty Taiwan Local Records and Their Values …………… Bian Liang and Lian Chenxi (47)

Qing Dynasty local records have many recordings of Taiwan cultural heritage, including mostly three categories, i. e. natural culture heritage, material culture heritage, and non-material culture heritage. The nature culture heritage relates its unique landscapes; the material culture heritage represents its historical information; the non-materials culture heritage showcases its historical and social customs. Categorization and analyses of the texts recording Taiwan culture heritage in the “Historical Relics” and “Local Customs” sections of Qing Dynasty local records can help establish the history of Taiwan’s cultural heritage, compare and identify the causes of the differences of local cultures. Sorting Qing Dynasty preservation of cultural relics and cultural inheritance from the perspective of local records studies can

provide insights into the common issues of protection and management of Taiwan cultural relics on both sides of Taiwan Strait, and give some reference and assistance to historical and cultural researches on both sides.

A Brief Analysis of the Ideological Values of the Prefaces and Commentaries in Qing Dynasty Northeastern Local Records *An Dawei* (60)

Local records are valuable as both historical references and thought. Thought is most concentrated in such places as short prefaces, notes, and commentaries. Qing Dynasty rulers wished to demonstrate their legitimacy through compilation of local records of the northeastern region, to promote their Confucian orthodoxy, viz. their Confucian cultural identity, and to strengthen morality education. In addition, they highlighted the political principle of “Manchuria foundation”, the essence of which was still included in the idea of “great unity”. On the other hand, along with the drastic social transformation towards the end of Qing Dynasty, national consciousness and patriotism arose from aspirations to save the nation and strive for survival and merged into the traditional thinking on governing and benefiting the people. Therefore, the prefaces, notes, and commentaries in northeastern local records of that time were rich in reformation propositions, including sharp criticism on contemporary social problems, global vision and evolutionary conception of history, promotion of industry, resistance to foreign invasions, and emphasis on education. A systematic elaboration on these texts demonstrates the change of thought on local records compilation in the changing social context.

Manuscripts of Jiangxi General Records with Wu Zongci as its Editor-in-Chief and the Formation of Modern Local Records Culture *Zeng Rong* (69)

Wu Zongci was tapped to be in charge of the establishment of Jiayi General Records Bureau by serving as its Director of Preparatory Commission during the War of Resistance against Japanese Aggression. When the bureau was established, he worked as its director and editor-in-chief, and pushed for normalization of local records compilation by institutional development in the predicament of war-time social turmoil and postwar tough economy. He promoted style innovation of local records through stressing “the practical utility of local records” and fostering the contents and values of modern local records culture in both theory and practice, and advanced the transformation and growth of modern local records.

An Investigation into the Relocation of Government Seat of Song Dynasty Qinzhou *Huang Canming* (74)

The exact time of the relocation of government seat of Song Dynasty Qinzhou to Anyuan County has long remained undetermined. Local records over the generations are contradictory to geographical general records. There are mainly three opinions on the relocation time: the first year of Tiansheng period (1023) of Northern Song Dynasty; after the imperial court’s migration southward; in Yuan Dynasty. Yet an investigation into official historical literature, epitaphs of local officials, and poems by successive county prefects reveals that the relocation took place between the sixth year of Jiayou (1061) and the first year of Zhiping (1064) and that it was done not for economic development and convenient transportation, but for city defense.

“Accumulated Layer by Layer” : The Story of Wei Su Banished to Guard Yu Que’s Temple—A Survey Based on Local Records and Sketches from Ming and Qing Dynasties Cui Zhuang (80)

Was Wei Su banished to guard Yu Que’s Temple? Was the story true to the historical facts that the emperor taunted him with the statement that “I thought it was Wen Tianxiang” when Wei’s annoying sounds of clogs reached him? These issues had been controversial since the start of Qing Dynasty. A survey of the literature from Ming and Qing dynasties such as literary sketches, history books and local records reveals that the rich and vivid details of Wei Su’s story was actually a result of “accumulating layer by layer” from the simple to the complex. During this process, new elements were constantly added and different narratives were integrated. The historical reality was, like many surrendered officials from Yuan Dynasty, Wei Su was exiled to Hezhou in the third year of Hongwu (1370), settled in Hanshan of Hezhou, and finally died and buried there. In the first year of Wu (1367), Zhu Yuanzhang issued an imperial edict to honor Yu Que with temple sacrifices, and a temple was built in Anqing where Yu Que died. Another temple was built later in Yu Que’s birthplace Luzhou, but no temple of him was built in Hezhou or Hanshan. Wei Su and Yu Que may have overlapping experiences, which probably led to the story of Wei’s guarding Yu’s temple.

More Comments on the Rebellion at Moon Harbor in Ming Dynasty and the Establishment of Haicheng County: A Response to Mr. Huang Youquan’s Response Li Xianqiang (88)

During the reign of Emperor Jiajing of Ming Dynasty, the *baojia* (保甲) or neighborhood administration system swiftly implemented by Zhu Wan in coastal areas of Fujiang got quite satisfactory results. The invasion from Japanese pirates was the key cause for the rebellion of “24 generals” in Moon Harbor, whereas the invasion from Raoping mountain farmers was secondary and cannot be placed on a par with the Japanese invaders. Although the “24 generals” accepted amnesty and enlistment, they did not attack the Raoping farmer rebels as local militia. All the four requests for the Moon Harbor region to become a county were put forward during periods of turmoil, and were related to massive construction of city walls and moats in Zhangzhou’s coastal areas, Fujian, at that time. The proposals were made for military defense purposes.

Zhu Zi Family Etiquette and the Funeral Rites in Zhujiang River Delta in Ming and Qing Dynasties: A Survey Centered on Local Records Zhang Qingjiang (95)

Zhu Zi Family Etiquette was the fundamental basis of local social rites in Ming and Qing dynasties, but it cast different specific influences on four kinds of rites. An analysis of the book’s effects on and predicament in reforming the funeral rites in Zhujiang River Delta reveals that *Zhu Zi Family Etiquette*, through efforts of local officials and country scholars, changed part of the folk customs such as cremation and drum music that violated the stipulation of the book. However, the book failed to affect such “heretic” ritual practices as “holding Buddhist services” and “believing in geomantic omens”. The local folks regard the book as symbolizing the orthodox on funeral occasions, while in practice they developed a

composite model of rites that adopted Buddhist and Taoist services too. What was reflected through this blending was their complicated attitude and reaction to death, including their grief over the decease of their beloved ones and their fear of and anxiety over death. Confucian etiquettes overly emphasized the expression of grievous emotions, but neglected the emotional needs of ordinary people who wanted to console the souls of the deceased. This is the underlying rationale for Buddhism and Taoism's long-time influences in funeral rites.

An Interpretation of a Group of Historical Materials on the Jingdezhen Kilns Case at the End of Qing Dynasty Zhan Weihong (109)

In May of the twenty-second year of Guangxu (1896), the Jingdezhen Kilns Case broke out. The case was quelled, broke out again, and quelled again, lasting nearly four months. The pacification of the Jingdezhen Kilns Case mainly relied on government suppression and mediation. The venerated old and local gentry did not dare to actively get involved in the mediation, not only due to influences of Western social values, but more importantly because of the fact that most of the local gentry active in the Jingdezhen porcelain market since mid-Qing Dynasty were from other places or mean in character, and the labor trouble within the porcelain industry had long become implacable. Faced with complicated interest entanglement within the porcelain industry, kiln workers in solidarity, and the Qing government's vanishing image of as a mighty power after the periods of Xianfeng and Tongzhi, the venerated old and local gentry who gained fame and fortune through orthodox channels increasingly chose to be worldly-wise and play safe.

The Last Champion of Qing Dynasty Xinjiang General Records: An Introduction to and Comments on *Xinjiang Graphical Records* and Its Emendated Version Zhou Yanling (119)

Xinjiang Graphical Records was the last set of general records of Qing Dynasty Xinjiang region. Its compilation was completed in the third year of Xuantong (1911) under the organization of Wang Shutong, then Governor of Xinjiang. *Xinjiang Graphical Records (Emendated Version)* was published in December, 2015. Apart from emendation work constantly striving for perfection, the emendation team also compiled indices of people's names and place names mentioned in the records. The indices not only provide convenience for users, but also put to good use this epitome of Qing Dynasty Xinjiang general records.

翻译:范磊
审校:牛云平