

China Local Records

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Several Issues Related to the Local Historical Document Boom During the Medieval Period *Liu Yuejin* (4)

This article surveys local historical literature compilation during Han, Wei, and the Six Dynasties period and analyzes the three types of local historical literature produced in this period. It explores the contributing factors leading to the boom of local historical literature during this period and illustrates the significance of book collection to local historical literature sorting and research. The study points out that along with the arrival of the age of the great unification and centralization of power in the Tang Dynasty, books and documents from various places were collected, providing an important condition for the centralized sorting of historical documents over the generations. Meanwhile, the gradual decline in the compilation, circulation, and of local historical documents reflected a cultural phenomenon that is worthy of attention.

Three Topics Concerning Local Records Compilation in the New Era *Li Hongyan* (15)

Solidifying the Foundation and Promoting the Development of Local Records Studies as an Academic Discipline *Pu Xia* (19)

Positive Effects and the Practical Path of Local Records Resources to Industrial, Academic, and Research Development in Higher Educational Institutions: Experience Gathered from the Guangdong-Hong Kong-Macao Greater Bay Area *Dong Xin* (22)

Writings of Temples and Monasteries in Song Dynasty Local Records *Xue Yanwei* (26)

The temples and monasteries section that mainly recorded Buddhist temples and Taoist monasteries, was an important category in Chinese ancient local records. The styles and contents of temples and monasteries recordings in local records were basically fixed during Song Dynasty, when Chinese local records fell into a pattern. The writing of temples and monasteries in Song Dynasty local records falls into three categories, i. e. the parallel style, the outline style, and the biographic style. The contents of the temple and monastery texts in these local records were fairly rich and covered and contained virtually every aspect, with such features as giving more attention to temples than to monasteries, varying in the

quantity of details contained, and sticking to precise research. Song Dynasty local records compilers set up the temples and monasteries section because Buddhism and Taoism both thrived, and because temples and monasteries play such multi-facet roles in Song Dynasty social life that contemporary local records compilers could not ignore them.

The Establishment and Evolution of the Epigraphy Category in Local Records

..... *Chen Canbin* (46)

In historical documents produced before Song Dynasty, two traditions of epigraphs compilation in local records were encompassed in the utilization and categorization of tablets and inscriptions. One was the textual research tradition in quoting tablet inscriptions; the other was the tradition of collecting and compiling epigraphical texts. Song Dynasty local records mostly had a section of “Tablets”, the establishment of which can be traced back to the third year of the Dazhong Xiangfu period (1008 – 1016). Yet the title “jinshi” (金石 epigraphy), as well as such a section becoming a fact, did not appear until the Qing Dynasty. Ming Dynasty local records commonly put epigraphical texts in the arts and literature section, embodying the collection and compilation tradition, but interrupted the textual research tradition since Song and Yuan Dynasty. Qing scholars, under the influence of epigraphy research, re-established the position of an independent epigraphy section in local records, and introduced the compilation style of including both textual collection and textual research, reflecting new changes in the epigraphy section of Qing Dynasty local records.

On the Relationship Between Fan Chengda’s *Wu County Records* and Zheng Huchen’s *Collection of Writings from Wu’s Capital*: A Typical Case of Local Records

“Turning into” a Collection of Writings *Gu Weijia* (57)

Zheng Huchen’s *Collection of Writings from Wu’s Capital* published in Song Dynasty was an entirely “borrowed work”, copying poems and essays from Fan Chengda’s *Wu County Records*. Yet among the two, one was a collection of writings belonging to the Collection Section; the other was a set of local records belonging to the History Section. Their natures and categories are distinct, and their titles indicate little essential connection between each other. *A Summary of the Complete Books of the Four Storehouses* (siku quanshu zongmu tiyao) ambiguously recorded the two works with referential confusion triggered unequivocal refutation and criticism from *Discriminating the Summary of the Four Storehouses* (siku tiyao bianzheng). The evolution from *A Record of Wu Places* and *Wu County Records* of the local records category, to *Collection of Writings from Wu’s Capital* and *A Sequel to Collection of Writings from Wu’s Capital* of the collection of writings category, embodies a literary ecological chain of local records “turning into” collection of writings. Though Fan Chengda collected these poems and essays, he put them in an appendix to a set of geographical records. Zheng Huchen, who did nothing but copying and renaming the poems and essays, occupies a position in literary history, since he broke the “barrier”

between local records and collection of writings, “separated” the two categories, and sent literature back to its independent position. As a particular case in actual literary ecology, Zheng’s “success” cannot be copied.

Analyses of Two Tang Dynasty Texts in Local Records Wang Jianyong (64)

Recordings from historical biographies and tablet inscriptions, and the year of first appearance of particular words evidence that the *Fushun Temple Tablet* nominally authored by Li Mi of Tang Dynasty, as recorded in *Guangxu Fenghua County Records* and currently held in the collection of the Cultural Relics Protection and Management Office of Fenghua District of Zhejiang Province, was actually a forgery in Li’s name by someone in Yuan Dynasty. Meanwhile, using literature with earlier compilation dates such as *Gaochun County Records* of Kangxi period (1662 – 1722) and *Zhenjiang Fu Records* of Qianlong period (1736 – 1796), we can not only prove that *Notes on the Jingxing Temple* written by Liu Huan of Southern Tang Dynasty and included in *Supplements to the Complete Tang Essays*, was not in its entirety, but also identify three errors in that line of narrative.

An Examination of the Year of Initial Establishment of “Sha County” as the County Name Xue Yaling, Hua Linfu (69)

There are currently several different theories concerning the year of initial establishment of Sha County as an ancient county with a history of more than one thousand years. Yet no definitive conclusion has been drawn due to lack of firm academic proofs. Therefore, it is both necessary and practically significant to thoroughly go through historical references and rigorously examine the year of initial establishment of Sha County. “It was changed into Sha County in the first year of the Kaihuang period (581 – 600) of Sui Dynasty” is a most popular theory, first raised in *The Great Dictionary of Chinese Ancient and Contemporary Place Names* published in 2005. Yet the current examination proves that this theory is lacking in proofs of historical references. This paper takes the view that Sha County was first established as a county in the fourth year of Wude (618 – 626) of Tang Dynasty, lasting some 1400 years to date, and therefore is very much worthy of the glory of “a one-thousand-year-old ancient county”.

The Error in the “Yanmen Pass was the Eastern Defile Pass” Theory and Related Issues Xu Nan, Wang Hai (74)

The proper name “Yanmen Pass” first appeared in history books in Wei, Jin, and Northern Dynasties. It was placed above “Gouzhu” (句注) and “Xingling” (陁岭), in contrast to “the western defile” (西陁) in historical references, and is now in the Baicaokou Village, Yanmen Pass Town, Dai County of Shanxi Province. The current Yanmen Pass Village, Yanmen Pass Town, Dai County, was where the “Yanmen Pass” has been located since the Ming Dynasty. Many scholars believe that the Tang Dynasty “Eastern Defile Pass” was its predecessor, thus the theory of “Eastern Defile became Yanmen

Pass”. The *General Canon* (Tongdian 通典) wrote that “30 *li* south of Yanmen County there was the Eastern Defile Pass”. Taking into consideration the “hook-shaped” geographical feature of Gouzhu mountain, and Guo Ziyi’s (郭子仪) military traffic decisions to “open the eastern defile” during the An and Shi Rebellion (755 – 763), Du You’s (杜佑) recordings were correct. It is very likely that the “Tang Dynasty Eastern Defile Pass” designated in *Collection of Chinese Historical Maps* is located in the current Yukou Town, southeast of Dai County. It appears that there is room for discussion regarding the “Yanmen Pass was the Eastern Defile Pass” theory.

Lost Facts in the Development History of Overseas Students in China Before 1949: A Study of Data Collected from Histories, Local Records, and Biographies

..... *Wang Xinsheng* (83)

The phrase “studying abroad” was borrowed from Japanese, which initially referred to the activities of Japanese youths who admired Chinese culture and followed Japanese envoys to Tang Dynasty in seek of knowledge. There have been incoming overseas students to China since ancient times, the earliest sizable groups of whom can be traced back to the Sui (581 – 618) and Tang (618 – 907) dynasties. This article, using data from histories, local records, and biographies over the generations, reviews the development history of incoming overseas students to China and divides the part before 1949 into three phases: (1) the “Confucianism period”, in which multitudes of students from bordering countries came to China to study advanced knowledge and experience; (2) the “missionary Sinology period”, in which not only students and scholars from Asian countries came to China and interacted with each other, but European and American missionaries also came to China and conducted Sinology research; and (3) the “professional Sinology period”, in which students and scholars from various countries came to China and cooperated in Sinology research. Meanwhile, the article explores the mobility, identification, and integration features of overseas students to China in different periods.

Discussions over the Administrative Division of Taiwan Province and Its Implementation in the Early Period of Recovery *Chu Jingtao* (92)

In 1885, Taiwan province was established. In 1895, the Qing government was forced to sign the Treaty of Shimonoseki. Japan invaded and occupied Taiwan till the end of WWII. On December 1, 1943, the Cairo Declaration was released. According to the provincial government system during the War of Resistance Against Japanese Aggression, the Taiwan Investigation Commission made plans of recovery of Taiwan, and designed a system of Taiwan provincial administrative regions division featuring levels of province, county and city, and township. Based on populations and areas, Lin Zhong, a patriot from Taiwan, made suggestions to change the five prefectures and three bureaus under the administration of Taiwan Viceroy’s Office since its setup in 1920 into thirty counties. A later change to this plan was to divide the province into twenty-four counties. On October 25, 1945, Taiwan was recovered, and the

Nationalist government resumed exercise of sovereignty over Taiwan Province. To maintain social stability and ensure smooth transfer, Chen Yi, the chief executive of Taiwan Province changed the five prefectures and three bureaus to eight counties. In considerations of the relative concentration of populations in five counties, a new level of district was added to form the administrative system of province, counties and cities, district, and township. This is an important marker of Chinese government's resumption of exercise of sovereignty and implementation of governance over Taiwan.

The Evolution of the Qing Dynasty “Butou” Group Li Jian (104)

Butou (埠头) was a grassroots group active in Qing Dynasty inland waters shipping business, who to a certain degree inherited the practice of the Ming Dynasty “butou” responsible for hiring ships at docks on behalf of others. The integration of Qing Dynasty inland waters ship hiring business and the baojia (保甲) system brought change to the Qing Dynasty butou group, who played important roles in areas such as inland waters governance and maintaining of shipping orders and security. In inland waters ship hiring, they monopolized shipping affairs both run by the government and private persons, whereas in certain areas with prosperous trade and commerce, the shipping hiring business was replaced by shipping trade. In inland waters shipping, they participated in such affairs as keeping dock public order and monitoring ships. Butou's relations with ship owners were both entangled with interests and with fetters of the baojia system.

Bathed in Fire and “Difficult” to Be Born: Zhejiang Provincial Records Compilation During the Chinese People's War of Resistance Against Japanese Aggression (1937 – 1945) Lv Kejun (111)

During the Chinese People's War of Resistance against Japanese Aggression (1937 – 1945), cultural elites such as Yu Shaosong, in the consciousness of “cultural vengeance” and the hope of rousing China's national spirits, proposed and sponsored the recompilation of *Zhejiang General Records*. In the stalemate stage of the War, Zhejiang General Records Office was established, and had various innovations in terms of styles, methods, and contents under the guidance of progressive local records compilation theories. *Zhejiang General Records* was planned to be completed in four phases and eight years, but was actually in slow progress due to wartime unfavorable conditions. When the War was won, the Zhejiang General Records Office was able to return to Hangzhou, but failed to complete the compilation plan due to the Nationalist regime's militaristic ventures. However, the experience of the recompilation of Zhejiang provincial records during the War may serve as a mirror to provincial records compilation in the new era. Local records compilation must insist on the leadership of the Party and inherit outstanding Chinese traditional culture.

Aftertastes of Past Events Ouyang Fa (118)