

China Local Records

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The Development of and Reflections on a Quality Safeguarding System for the Compilation of *Zhejiang General Records* Yan Yuehu (4)

The newly compiled *Zhejiang General Records* is the first set of complete records of Zhejiang Province after the Qing Dynasty *Zhejiang General Records* was completed during the Yongzheng period (1723 – 1735). It is a high-quality landmark project of “building Zhejiang into a culturally strong province”, born out of an all-staff, all-round, and whole-process quality safeguarding system featuring pragmatic and rigorous efforts and involving 18 aspects. This article presents not only eight basic understandings of such aspects as the emphasis from both leaders and employees on the quality of local records but also three reflections on such problems as the staff’s difficulty in fully complying with the rules and regulations of quality control in local records compilation. Such understandings and reflections are significant to both the successful compilation of local records in Zhejiang Province and the second-round compilation of local records nationwide.

An Academic Evaluation and Judgement of Wide-Area Folk Customs Records: A Case Study of the *Folk Customs Records of Zhejiang General Records* and the *Folk Customs Records of Shaanxi Provincial Records* Zhang Shimin (14)

This article conducts a comparative analysis of the *Folk Customs Records of Zhejiang General Records* and the *Folk Customs Records of Shaanxi Provincial Records*, discusses the issues of compiling the social category (folk customs section) of wide-area comprehensive-style local records, and makes an academic evaluation and judgment of the *Folk Customs Records of Zhejiang General Records*. It reveals that such recording, centering on ordinary people, includes both events and objects of folk customs, and that what is crucial is to systematically reflect the events. It emphasizes the importance of separating regions of folk customs and advocates the planning and establishment of maps of folk customs regions in provincial local records. The author makes clear division between historical and contemporary folk customs, and between cultural and social perspectives, proposing that the most crucial part of folk customs records compilation is the recording of fresh and live folk customs of the empirical world. The article also discusses the mode of discourse and concepts and connotations of folk customs recording and raises the question of including private discourses in folk customs records.

The Compilation Styles and Composition Methods of Intangible Cultural Heritage Records: A Case Study of the *Intangible Cultural Heritage Records of Zhejiang General Records* Wang Hui (25)

The compilation of ICH records is a completely new subject in local records studies. The second-round local records compilation saw very few provincial or city records touching upon the subject of ICH, among which the *Intangible Cultural Heritage Records of Zhejiang General Records* made innovations in both style and organization of materials, and satisfactorily dealt with the heavy overlap between ICH records and the respective industry records such heritages belong to. The *ICH Records of Zhejiang General Records* continues the “textual research” tradition of local records compilation and uses methods of textual research to record intangible projects. This article conducts an in-depth exploration into the traditional “textual research” style and views textual research as the essential means of doing historical studies. Textual research provides a reliable roadmap back to the historical scenes. Such objects of ICHs as their names, origins, and development, as well as their location and protection all require textual research, which is necessary both as a method and as a question of local records studies. In textual research reference materials must be first-hand, as second-hand reference materials are prone to mistakes. This article takes the ICH records of Zhejiang and other provinces as examples to investigate the styles and methods of ICH records compilation, in the hope of being helpful to the compilation of ICH records during the third-round local records compilation.

Administering Circuits and Recording Them: the Compilation of Gansu Circuit Records in the Qing Dynasty Chen Zhengyun (36)

Circuit (*dao*) records, as a special type of local records that took the circuit as the administrative unit, were products of the transition of the administrative system. As it was impossible for circuits to independently and stably keep their designations, there were two types of circuit records: records bearing the circuit name and records without the circuit name. Due to the particularity of the Gansu circuit administrative region and its governor’s jurisdiction, two local records without the circuit name emerged in the Qing Dynasty, i. e. the *Re-compiled Su Zhou New Records*, and the *Complete Records of the Collection of Cultivating the Six Virtues in the Peoples of Five Liangs (Wuliang Kaozhi Liude Ji Quanzhi)*, both were completed during the Qianlong period (1736 – 1795). Superficially, the compilation of the circuit records, first of all, takes the subordinate prefectures (*zhou*), counties, garrisons (*wei*), and sentry posts (*suo*) as their guidelines, and then records the history and status quo of the district in question under different categories, keeping each guideline (a prefecture, county, garrison, or sentry post) parallel and seemingly irrelevant to the circuit. But actually, the records demonstrate that since a circuit was not an independent administrative division, the compilers tactfully included such historical facts as the establishment of Gansu as a circuit and the appointment of circuit governors in the narrative of the garrisoned places (such as prefectures and counties). This mode of compilation can be termed “recording the circuit in the description of local conditions”. It was not only determined by the

particularities of the circuit system but also reflected the compilers' "eclectic understandings" of local records keeping.

20 Years of Sorting and Research of Dialectal Lexicon in Local Records: Retrospect and Prospect Yang Yanzhi (48)

As the nationwide new compilation of local records in the 21st century gradually came to an end, fruits of research on dialectal lexicon in local records started to emerge. Recent years have seen more achievements in this field, powered by China's National Social Science Fund projects on local dialects literature research. This article goes through the achievements of dialectal lexicon research in local records made by the academic circle in the last two decades. Firstly, it classifies and analyzes the contents and features of such research in the last 20 years. Secondly, it compares the achievements of two decades before and after the year 2010 and has a view of the development, changes, and trends of such research during the 20 years. And lastly, it looks into the future of research, in the hope of providing references for future research.

The Scattered Works of Jiang Yingke as Seen in Local Records Wang Xinlu (56)

Jiang Yingke (1553 – 1605), as a writer, belonged to the Gong'an School. A certain number of his scattered and lost works were found in local records of Yunnan, Guizhou, Sichuan, and Suzhou, including 20 poems not included in the *Snow Waves Pavilion Collection* (*xuetaoge ji*), a lost article, and a remnant passage. Recordings from local records of smaller units such as prefectures (*fu*), districts (*zhou*), and counties, are also significant to related research. Yet it is essential to prudently select the editions of these records, and critically analyze the information contained. Local records of Taoyuan County and Suzhou also contained three works previously ignored in surveys by earlier researchers. Some lost poems present Jiang Yingke's route out of Sichuan after he served as the Deputy Envoy of Sichuan Educational Affairs, making it possible to more precisely identify the time of writing and background of some of his poems.

An Exploration of the Establishment of Yuan Dynasty Jingzhou Circuit and Local Governance Liu Yuan (67)

In Yuan Dynasty, Jingzhou Circuit (*lu*), due to its proximity to ethnic minority regions, had a geographically fairly special position in the local governance system of Huguang province, compared to other circuits and districts (*zhou*). During Yuan Dynasty, the administration establishment of Jingzhou Circuit kept changing, transforming along with the constant alteration in the order of ethnic regions in the province. During the reign of Emperor Shun (1333 – 1370) of the Yuan Dynasty, a border division between Jingzhou Circuit and the Sizhou Appeasement Department was once conducted concerning the jurisdiction of the Dong people region in southeast Qian. An analysis of related questions also reveals that the Yuan Court was using the interaction between the local officials and the circuit and district jurisdiction officials to strengthen local governance in ethnic regions.

Landscape and the Construction of Local Identity: A Case Study of the Longmian Mountain in Tongcheng County *He Jianhua* (76)

Natural landscapes can be transformed into cultural spaces through human activities, and in turn, influence the regional society. The Longmian Mountain in the northern suburb of Tongcheng County, thanks to the cultural aura brought by such local respectable people as Li Gonglin (1049 – 1106) in addition to the splendid natural scenery, became an important “landscape” of Tongcheng, deeply influencing the Tongcheng people’s daily life and clan evolvement. Along with the development of regional society, the cultural image of Longmian (literally, “dragon sleep”) was built into local literati’s consciousness of identity and the compilation of local historical literature, contributing to the construction of local identity. The article investigates the daily activities and historical writings of Tongcheng scholars related to Longmian Mountain during the Ming and Qing dynasties, to explore the channels through which natural landscapes entered social life, the role of landscapes in the construction of local identity, and the influences of landscapes on the local social culture.

From Three People’s Principles to New Democracy: The Exploration of the Communist Party of China into the Theory of the Three People’s Principles in the Early Period of the War of Resistance Against Japanese Aggression *Zuo Yuhe* (90)

At the end of 1938, the Kuomintang (KMT) started to re-interpret the Three People’s Principles (“the Principles” hereafter) out of its own needs, to fight with Wang Jingwei (1883 – 1944) for both the say on the Principles and the legitimacy of their faction within the party. Meanwhile, KMT also wanted to use the Principles to force the Communist Party of China (CPC) to abandon Communism, triggering a bitter controversy on the Principles between the two parties. The CPC distinguished between “genuine and fake Principles”, expounded the connotations of the revolutionary Principles, created the concepts of “new and old Principles”, and explicitly declared that the Principles of whose complete realization it was “willing to strive for” was “the new Principles” featuring the “three great policies” of uniting Russia, uniting CPC, and helping peasants and workers. To distinguish from the KMT’s discourse on the Principles, Mao Zedong used the term “New Democracy” to refer to the concept of “the New Principles”, and constructed a new discourse system and revolutionary theory with “New Democracy” as one of its basic concepts.

Overseas Students from the Puppet Regime of Manchukuo and Their Life in Japan *Xu Zhimin* (98)

Some overseas students from the puppet regime of Manchukuo (1932 – 1945) were interviewed about their life in Japan by some scholars, but their recollections and descriptions varied sharply, most often displaying peculiarities of their individual experiences. During the War of Resistance against Japanese Aggression, Japan not only tried to placate and “protect” overseas students from the puppet regime but also established a special studying seat system (*xuexi zhidu*), apparently offering more preferential treatment to students from the puppet Manchukuo than students from other puppet regimes.

However, this deed in the education field reflects nothing but Japan’s attempt to annex northeast China and implement its war policy of “playing off some Chinese against other Chinese” and “dividing and ruling” China. The studying, socializing, and daily activities of students from the puppet Manchukuo were all the same monitored, so much so that any “abnormal” behavior on their part would incur imprisonment or death. This was the normal state and bottom color of their life in Japan. Therefore, the particularities of those students’ personal life in Japan were no exception from the general state of overseas students studying in Japan. This perspective is probably more objective in understanding their life in Japan.

The Evolution of Gu Jiegang’s View of the Populace During the War of Resistance Against Japanese Aggression *Li Zhengjun* (107)

At the start of the New Culture Movement, Gu Jiegang was attracted to the issue of the populace. But at the time his attention was more focused on expounding the academic values of popular culture. In the 1930s, especially during the War of Resistance against Japanese Aggression, his focus gradually turned from popular culture to the populace themselves, advocating “awakening the populace”. “Awakening the populace”, against the background of contemporary circumstances, aimed to arouse the people to resist the Japanese invasion and save the nation from extinction. Yet as far as its fundamental appeal is concerned, “awakening the populace” intends to call forth a nationwide movement in China to educate “all Chinese citizens”, to inspire the populace to be aware of modern concepts and modern consciousness.

Israel Epstein’s Understandings of the Communist Party of China-Led War of Resistance Against Japanese Aggression *Zhang Deming* (114)

During the War of Resistance against Japanese Aggression, the Polish journalist Israel Epstein was attracted by the guerrilla warfare of the Eighth Route Army and the New Fourth Army led by the Communist Party of China (CPC) behind enemy lines. He closely followed the CPC-led guerrilla warfare and introduced the operations and building of the CPC armed forces. He also noticed the close army-people relationship. He produced detailed reports on circumstances in the resistance base areas, including their politics, economy, society, and thoughts and culture. He wrote particularly much about the Shaanxi-Gansu-Ningxia border region where Yan’an was located and interviewed CPC leaders such as Mao Zedong and Zhu De. He also investigated the Chinese United Front against Japanese Aggression advocated by the CPC and gave positive comments on CPC’s reform in such areas as politics and economy, and on the handling of relations between CPC and the Kuomintang. As a foreign witness, Epstein observed all aspects of the CPC during the War of Resistance against Japanese Aggression. He showed sympathy and support for the CPC-led War of Resistance against Japanese Aggression and communicated the CPC’s positive image to societies both at home and abroad.

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