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# China Local Records

No. 5, 2022

## **Zhu Shijia's Thoughts on New Local Records Studies ..... *Hu Xiaobing* (4)**

Zhu Shijia is a renowned contemporary local records studies scholar in China. During the first-round local records compilation in the 1980s, Zhu consciously held Marxism as his guiding philosophy and made many original suggestions on issues such as the nature of local records, the compilation of new local records, and the sorting of old local records based on critiques of traditional local records studies, making great contributions for the development of new local records studies at that time. He believes that local records are comprehensive writings with full accounts of the history and current status of a certain administrative region, including its natural environment, the local society, and cultural customs. Therefore, in his view, the compilation of new local records and the sorting of old local records must proceed from socialist modernization construction. Zhu's experience in and observation of local records studies research are significantly conducive to further development of contemporary new local records studies.

## **Graphical Records in Retrospect-Thoughts on New Local Records Transformation**

..... *Zhang Ling* (12)

Local records today, due to several reasons, can no longer retain their past position of being the most authoritative local literature in ancient times. A solution to this problem may be worked out by seeking inspiration and resources through early-period graphical records, to acquire new design concepts, composition structures, and compilation styles. With more flexibility and more individualistic expressions, local records will resume vigorous development and be approved by audiences in the new age.

## **Recording Religion in Newly Compiled County Records: with First- and Second-Round County Records from Guangxi Province as an Example ..... *Li Qihong* (20)**

Religion is an important part of the content of county records. This article reveals certain features in the recordings of religion in two rounds of county records from Guangxi Province. Among these county records, most put religious contents into the social category, and most county records single religion out as specific chapters or sections, but the proportion of chapters on religion in the second-round local

records is apparently smaller than that in the first round. Besides, most first-round county records trace the origins of local religions, while more second-round county records do not follow suit. Lastly, the length of religion recordings in most county records exceeds 1,000 Chinese characters. An analysis of these religion recordings in the two rounds deepens our understanding of the features of these religion chapters and sections and their contents. The upcoming third-round local records compilation must see that religion recordings be defined as correct in orientation, precise in categorization, appropriate in development, complete in recording, and proper in narration.

### **The Compilation of Chronicles of Events in Second-Round Local Records: A Case Study of Three Sets of Local Records of Xi'an Municipal Districts**

..... *Zhang Zhi, Zhang Qin* (27)

Two rounds of local records compilation and summary have highlighted the role and position of chronicles of events in local records. However, there have been no unified standards for how to compile chronicles of events, or how to manage them at specific operative levels. This article comprehensively analyzes size control, content selection, and later-stage refinement in chronicles of events of the second-round city- and district (county)-level local records. This analysis may provide some insights and lessons for the third-round local records compilation.

### **Several Issues in Compiling Records of Poverty Relief** ..... *Liu Xing* (35)

The compilation of local records of poverty reduction should determine the beginning and end of a period, define the content to be recorded, emphasize the key information, and highlight distinguishing features. Compilers should stress the proper collection and application of data to represent and uphold the subjects' determination to get rid of poverty. They need to pay close attention to the advanced people, and individual and collective models, and to exert local records' conventional methods of "recording living persons through narrating events", viz. recording the activities and contributions of advanced persons while focusing on major events. In this way of "storytelling", compilers will produce lively and concrete records of poverty relief.

### **The Map of Streets, Alleys, Palaces, and Houses in the Seat of Provincial Administrative Government of Chengdu from the Tianqi Period (1621 - 1627)**

..... *Xiong Mei, Lin Jingxiang* (41)

The cultural landscape in the *Map of Streets, Alleys, Palaces, and Houses in the Seat of Provincial Administrative Government* includes seven categories of entities in terms of function, such as political, religious, cultural, and educational functions, reflecting the roles of Chengdu as the seat of the provincial

Governance Envoy Office (*chengxuan buzheng shi si*) at the end of Ming Dynasty (1368 – 1644). The drawing methods and city layout of the map feature fairness and harmony, social estates of the superior over the inferior, and simulation of natural patterns, apparently intended to mold the social reality. These features reflect both the will of the state and the restrictions of the natural environment on the shape and layout of the city. The map suggests the period when it was drawn, the development trends of government office layout, and the evolution of Buddhism and Taoism. However, the development status of the city's economy was not visible on the map. Although it could not go beyond the limits of that historical period, nor was it free from drawing and marking errors, some special marks on the map have the potential of catching researchers' attention in terms of studies on maps in local records.

**Inserting Personal Preferences in Public Product: Lu Jilu and the *Supplement to Tancheng County Records: A Survey Centered Around Virtuous Women Records and Arts and Literature Records* ..... Tan Yuzhen (58)**

In compiling *Supplement to Tancheng County Records*, Lu Jilu inserted his strong intent and gave over one-third of the length of this county records to *Virtuous Women Records*, in which he laid even more emphasis on women known for their chastity or filial piety. Lu also compiled about two-fifths of the contents in the *Supplement's Arts and Literature Records*, where he included many writers from Yanghu County of Jiangsu Province, occupying three-fifths of all the writers recorded. Such behaviors with obvious personal intent resulted from Lu Jilu and Wu Jie's reciprocal personal relationship. Lu Jilu strived to spread his own writings in public-sphere texts and expand the literary influence of the Yanghu School of writers. This case particularly demonstrates that the compiler had fairly substantial autonomy in county records compilation in Qing Dynasty and that it is unreliable to judge the authors of literary works merely based on materials from local records.

**The Dispute over the Establishment of a County: A Competition Between Government Officials and Local Gentry Interest Groups: Taking Qingpu County in Ming Dynasty as an Example ..... Song Keda (72)**

Since the middle of Ming Dynasty, Songjiang local officials were faced with intense administrative pressure as well as the increasingly prominent problem of tax evasion. They requested to separate and establish a new Qingpu County from Songjiang Prefecture to share the responsibilities of tax collection and government administration. Their request was approved. However, the local gentry in Songjiang Prefecture, out of considerations such as keeping their estates and maintaining conveniences in evading taxes, were violently opposed to the addition of a Qingpu County both in the Imperial Court and among

the public. They took advantage of the favorable condition during the later stage of the reign of Emperor Jiajing (1507 – 1567, reigned 1522 – 1567), when Xu Jie, the dignitary from Songjiang, was in actual control of state affairs, to facilitate the decision from the Imperial Court to abolish the establishment of Qingpu County. Later, when Xu Jie and his colluders, the local gentry of Songjiang, lost political power and influence, Qingpu County was re-established finally, thanks to the joint push from Songjiang local officials and anti-Xu Jie forces in the Imperial Court. The case of Qingpu County from Ming Dynasty demonstrated that the (re) establishment and abolishment of county-level administrative divisions was a complicated process of political maneuver. The political fate of a county was largely dependent on the competition between the two local power groups of government officials and local gentry both inside and outside the Imperial Court.

**The Issue of “Namesake Marriage” During Ming and Qing Dynasties: A Survey  
Centered On Local Historical Literature ..... *Xiong Min* (85)**

During Ming and Qing dynasties, the institution of “no marriage between people of the same surname” strictly prohibited marriage between a man and a woman sharing the same surname. Yet in reality, the phenomenon of “namesake marriage” was far from being rare. Research finds that “namesake marriage” was a social problem that originated from people’s living strategies. It was a result of choices the ordinary people made under multiple facets of necessity, such as ethical, legal, and realistic needs, in Ming and Qing dynasties. From the perspective of Confucian culture, the occurrence of “namesake marriage” was also an effect of various causes and a clear example of the introduction of the law and discipline rite of the Central Plains to the ethnic minority regions. In brief, the problem of “namesake marriage” reflected both the behavior and logic of the ordinary people in their daily life during Ming and Qing dynasties and the complicated pattern of national processes within particular social conditions.

**An Examination and Explanation of the Xia Maui Ancient City in Yiwu County,  
Xinjiang Uygur Autonomous Region ..... *Liu Zhijia, Zhang Feihu* (97)**

The Xia Maui ancient city is situated alongside Hami’s main road that crosses the Tian Shan Mountains in the north. The city takes a commanding position, overlooking the tracts of land below, has a wide vision ideal for lookout, and controls the essential water source for garrison troops and agricultural cultivation. It is an ideal military fortress at the northern foot of the Tian Shan Mountains. The name Xia Maui evolved from the Mongolian language. “Maui” was the transliteration of “mogai” or “moai”. The place name went through a general process of evolution from Maugaitu, Dooradu Maugai, and Xia Maugai, to Xia Maui. The establishment of the ancient city was part of the historical process of pacifying

the Western Regions and maintaining national unity during Qing Dynasty. No later than the ninth year (1731) of Yongzheng, the Qing troops established a garrison in this place to fend off the Dzungar rebel forces. In the 21st year of the reign of Qianlong, the troops withdrew from the posts and stations in the east of the Tian Shan Mountains. The place was assigned to the Hui people in Hami, to be used as their heritage property, leaving the city in waste. After the quelling of the Rebellion of Altishahr Khojas, people from Baicheng in southern Xinjiang followed Yossef to settle down in Xia Mauai. Therefore, the local people commonly call the place “Baj” or “Bai”.

### **The Relations Between Dong Dian, Sanjiao Dian, and Yongnusou in Qing Dynasty**

..... *Gao Sen* (107)

In Qing Dynasty, the Dong Dian Lake stretched across seven prefectures and counties in Zhili province including Bazhou, Yongqing, Dong'an, Wuqing, Jinghai, Wen'an, and Dacheng. Sanjiao Dian Lake was part of Dong Dian Lake. In the fourth year (1726) of Yongzheng's reign, the Yongding River changed its course to the Sanjiao Dian region. A Sanjiao Dian Magistrate was commissioned to take responsibility for dredging work and flood prevention. No later than the reign of Qianlong (1736 – 1796), Sanjiao Dian Lake was used as a substitute name for Dong Dian Lake. In terms of location, Sanjiao Dian Lake was historically part of Yongnusou Lake. However, in historical texts, Sanjiao Dian Lake changed from being part of Yongnusou Lake into being part of Dong Dian Lake, and eventually became a substitute name for Dong Dian Lake. This case showcases the trace of interaction among various factors.

### **Research on Dialects and Vulgarisms in Local Records from Ming, Qing and the Republican Periods: A Study Centered On the Southwestern Mandarin Language Area** .....

*Wen Xiaomeng* (113)

Local records compiled in Ming, Qing, and the Republican Periods contain rich materials of dialects and vulgarisms. Since the middle of the 20th century, more and more scholars saw the significance of such materials and started to use them in linguistic research, accumulating voluminous compilation achievements. This article focuses on the study object of Southwestern mandarin, reviews related achievements, sums up the trends and features of contemporary research, and presents an outlook for future research.

### **An Examination of the “Kaiping Prefecture” of Ming Dynasty** .....

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