

Abstract

The record of Hepu in Chinese historical sources started from Han Shu written by Ban Gu and continued down to the Qing Dynasty. When thinking of the accounts of Hepu from Han (Western Han 206 BCE-8 CE and Eastern Han 25-220 CE) to Tang (608-917 CE), we should first make clear that literature after Tang, i. e. from Song to the Ming and Qing Dynasties, still preserved rich memory of Hepu in the former dynasties. We therefore cover this part into our collection. Second, the ancient books were classified into four sections, Jing (Confusian classics), Shi (history), Zi (history) and Ji (literature), supplemented by the epigraph. The current collection sorts out documents according to this rule, embracing both the traditional text as well as epigraph, aiming to piecing the historical jigsaw of Hepu as much as possible.

The documents on Hepu in the first millennium scattered in a variety of genres, including standard dynastic history, anecdote, annual record of royal court, folk story, local history, collection of personal works, epigraph and even calligraphy and paintings. Basing on 286 kinds of ancient works, the current book collects record of Hepu as many as 200,000 words. It highlights the image of Hepu in Chinese history and culture.

The work is divided into four parts: geography, historical events, persona, and poetry. For each part, the documents are categorized into three sections in chronological manner: Two Han Dynasties, Wei, Jin, Southern and Northern Dynasties, and finally, Sui and Tang. In addition to the four parts we contribute four articles to discuss topics basing on the sources.

The first article “Multiple texts and memories: an overview of historical documents on Hepu from Han to Tang” (written by Hu Xiaoxu) appears in the beginning of whole book as an introduction. The paper discusses texts handed down to present that preserved in literature and epigraph respectively and introduces their features and value. In general, the texts pertaining to Hepu made growth in number from Han to Tang. However, many early topics, like “Governor Meng Chang” and “Pearl Returning Hepu”, the “Fir leaf of Hepu”, and famous, local products in Hepu, were repeated and rewritten frequently in the literature after Tang, showing the writing mode widely used in the compilation of local history in traditional China.

The second article “Hepu from Han to Tang: perspectives of traditional texts”

(written by Wang Nan) discusses how Hepu gradually entered into the scope of central Dynasties and functioned as the southern borderline of China and significant port facing the maritime trade. In the early 3rd century the Eastern Han began to send officials directly to Lingnan area to replace the chief of tribe whose authority was previously admitted by the court. Hepu, on the other side, was an important place for exiled officials and prisoners because its important role as military garrison as well as the starting port of Maritime Silk Road. In military affairs, Hepu became the central station to control the present northern Vietnam (three counties i.e. Jiaozhi, Rinan, Jiuzhen during Qin and Han periods) and Hainan province (two counties i.e. Daner and Zhuya). In the one thousand years from Han to Tang, the history of Hepu embodied the expansion of central dynasties as well as the development of Lingnan area. During the Qin and Han periods, central government only controlled the places very close to main road and seat of newly-established counties. Outside these stations, the local society consisting of many Yue peoples was under the rule of tribe chiefs. However, Hepu and Xuwen were two important ports with the growth of maritime trade, and became the earliest advanced places in Lingnan. During the Three Kingdoms period, Hepu gradually lost its position in the Maritime Silk Road as a result of the eastward moving of trading port and sailing route and the increase of military affairs in this area. Hepu became more known as military garrison instead of trading port. The population of Hepu underwent a change of U shape. From Eastern Han down to Western Jin and Song of Southern dynasties, the census showed that population registered in the governmental archive decreased. However, with the expansion of Southern dynasties, the registered household in Lingnan increased and reach new zenith during the Sui dynasty.

From the end of Southern dynasties to the mid Tang dynasty, the powerful families in Lingnan area known as Xidong Haozu ruled the local society. Inheriting the political privilege, these clans possessed rich land, wealth, tenant peasants and even private armed force. Hepu was controlled for a long time under the Ning's Family, the strongest Xidong Haozu in western Lingnan area. The rule of local powerful was limited and declined with the establishment of Tang administrative system in this area. In the Tang dynasty, Hepu as well as other parts of Lingnan were already embraced into the political and cultural order of central dynasty. The minorities in Lingnan became an indispensable segment of the multiculture of China, making great contribution for the development of China.

In the third paper “The lost literature and the making of early knowledge on Hepu” (written by Zhuo Xiaochun), the author makes analysis of 19 kinds of literature that already lost and only extant in the later documents in the form of fragment. The early knowledge on Hepu was shaped from Eastern Han to Western jin. The letterman's idea of Hepu in this period and its transforming in the following age help us to trace out the construction of Hepu knowledge beside the documents totally handed down to present.

The frequent citation of Han-to-Jin texts on Hepu reflected the repeating and continuing of early memory. These ideas were finally established in Tang dynasty and became stable in Song dynasty, which embodied in the authoritative quotation for the early text in several big encyclopedia compiled in late Tang and Song. In this stage, the early knowledge on Hepu was fixed into the sharing connoissance of Tang literati. In the Taiping Yulan, Taiping Huanyuji and Taiping Guangji completed in early Song, knowledge on Hepu finally established. In conclusion, early ideas on Hepu was produced and repeated, finally being shaped into fixed discourse and influencing the perception of Hepu in the subsequent age.

Considering the limits of narrative in the standard dynastic histories, the lost texts in the personal scope brought more attention to the folk culture and local society. They thus became valuable sources for the research of local history. However, we need to recognize the background and make more careful textual criticism when using these early sources.

The fourth article is entitled “A preliminary report on the imitating and transmitting of Chinese classical literature in Japan in the early Heian period (794-1192) (written by Ma Xi). Two texts, Shimada Tadaomi's poem Shengshi fude zhuhuanhepu and Urashimakoden, a popular folk story are discussed. The literary quotation of the story “Pearl Returning Hepu” in both texts mirrored the imitating and transforming, two stages in assimilation of Han culture in early Heian period in Japan. In the process, the aim of imitating was to converse and assimilate the Han culture to meet the literary taste of Japanese. Once the transformation was completed, the prototype and new products looked different. As the sample of official literature, Shimada's Shengshi fude zhuhuanhepu displayed a whole-scale Sinolization and made painstaking effort to follow Chinese classics. The Urashimakoden rooted from folklore, on the other side, tried to recreate the tradition in borrowing and imitating the manner

of Han literature. Clearly, the imitating in both texts had different options, one pursuing for Sinolization, the other for Japanization, i.e. waka, which finally developed into the movement of Kokufuka, Japanization of literature in the early 9th century.