

# *Ming Qing*

STUDIES 2019

edited by  
Paolo Santangelo



# *Ming Qing Studies 2019*

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## ***MING QING STUDIES***

MING QING STUDIES is an annual publication focused on late imperial China and the broader geo-cultural area of East Asia during the premodern and modern period. Its scope is to provide a forum for scholars from a variety of fields seeking to bridge the gap between 'oriental' and western knowledge. Articles may concern any discipline, including sociology, literature, psychology, anthropology, history, geography, linguistics, semiotics, political science, and philosophy. Contributions by young and post-graduated scholars are particularly welcome.

Provided that the process of double-blind peer-review proceeds with no delay and the scrutiny of our experts confirms the scientificity, scholarly soundness and academic value of the author's work, it is one of MING QING STUDIES' commitments to publish the submitted manuscript within one year after its formal acceptance. This would ensure a timely circulation of the author's research outcomes without imposing hard limits on word counts or compromising the quality of peer-review, which, for publications in the same field, is usually much longer. The average article length is 10.000-15.000 words, but long articles and notes on focused topics are also taken into consideration.

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*Reviewed by Paolo Santangelo*

Song Huali 宋華麗, *Diyi deng ren: Yi ge Jiangnan jiazuo de xingshuai fuchen* 第一等人: 一個江南家族的興衰浮沈 (Men of First Class: The Rise and Fall of a Clan in the Jiangnan Area), Chengdu: Sichuan wenyi chubanshe, 2018.

*Reviewed by Hang Lin*

Maria Dolores Elizalde and Wang Jianlang (eds.), *China's Development from a Global Perspective*, Cambridge Scholars Publishing, 2017.

*Reviewed by Maria Paola Culeddu*

## PREFACE

Two contributions on scholars' identity and intercultural relations between Confucianism and Christianity are published in this issue. In *Ming Qing Studies 2018* another essay, "Christian Literati of the Lower Echelon in Late Ming China: The Case of Xiong Shiqi" by Cheng Yu-Yin 程玉瑛 has dealt with a similar question by reconstructing Xiong's intellectual journey to his conversion, and mapping the role played by Christian *literati* in late Ming Christianity through the examination of the life of a lower-echelon scholar. A different perspective is taken in **Zhang Yu's** 張禹 article *Between Confucianism and Catholicism: Rethinking Wu Li as a Ming Loyalist*. This study focuses on Wu Li's effort to reframe Christianity within the Confucian discourse and interpret it not simply as a passive response to the dynastic change, but also as a way to combine his various identities, as a loyal Ming scholar and subject of the new Qing dynasty, as well as his discomfort for the Church's abolition of the Chinese rites. Dr. Zhang is assistant professor at Loyola University Maryland.

Another aspect of the encounter of Christianity with Chinese culture is tackled by **Bai Limin** 白莉民, senior lecturer in Chinese Studies at the School of Languages and Cultures, Victoria University of Wellington. His *Jesuit Educational Tradition and the Remaking of Erudite Scholars in Late-Qing China: A Case Study of Li Wenju* 李問漁 (1840-1911) throws new light on this scholar who devotes himself to Catholic education and journalism and accepts the Jesuit educational influence. The author explains that Li Wenju's peculiar path was aimed at the assimilation of scientific knowledge along with Christian faith and the promotion of a modern educational system. In this perspective, Western technology was not the only key to a nation's progress and prosperity and Darwin's evolution theory refuted. The article ends with an exploration of common and divergent views of Li Wenju and Ma Xiangbo 馬相伯.

Many of the Chinese intellectuals engaged in the modernisation movement, on the contrary, promoted the Darwinian theory of evolution, social Darwinism and Western science. **Loïc Aloisio**, Ph.D. candidate at Aix-Marseille University (AMU) is author of *A Response to an "Alien Invasion": The Rise of Chinese Science Fiction*. By the time China was suffering humiliating pressures, invasions, and menaces from foreign powers due to the technological gap, science fiction turned out to be a Chinese response to the trauma. The article suggests that if "salvation through science" was the greatest target of the nation,

fiction became an ideological and political tool to awaken the national consciousness in the confrontation between China and the West.

Novels, nevertheless, could have other functions, such as the “fiction sequels” (*xiaoshuo xushu* 小說續書) in their connection with dynastic transition. **Henry Lem**’s *Fiction as Cautionary Tale: Rewriting ‘Rebellion’ in Yu Wanchun’s Dangkou zhi* is a nuanced and careful reading of a sequel to the *Water Margin - Shuihu zhuan* 水滸傳, the “Quell the Bandits” (*Dangkou zhi* 蕩寇志), published in 1853. The novel tackles the role of a fiction commentator and sequel writer in the Confucian exegetical tradition, in the attempt of reducing the subversive readings of *Shuihu zhuan*. In his “interpretation” Yu Wanchun 俞萬春 (1794-1849) tries to properly “end” this novelistic tradition by reinventing the popular Liangshan heroes as rebels unworthy of the title of loyal and righteous for those who do not understand the virtue of *zhong* 忠 (loyalty to the emperor) will always fail to be righteous (*yi* 義). Dr. Henry Lem is a Ph.D. candidate in Chinese Language & Literature at the Department of East Asian Studies, University of California, Irvine.

**Aude Lucas**, Ph.D. candidate at the East Asian Civilisations Research Centre of the Université Paris Diderot, presents a new interpretation of the contradictions between the two main characters of *Honglou Meng*, Jia Baoyu 賈寶玉 and Lin Daiyu 林黛玉. By adopting a Lacanian reading, her *Expressing Desire Through Language: The Paradoxes of the ‘Baodai’ Relationship* offers an explanation of the obstacles of communication between them: the two characters utter words that reflect their desire, but they do not grasp the meaning of each other’s confessions, as their words exceed the meaning they are conscious of, provoking misunderstandings and contradictions. One may ask whether they reach a certain syntony when they borrow and share the language of *Xixiangji* 西廂記.

**Zhang Jing** 张静, Associate Professor of Chinese Language and Culture in New College of Florida, offers an in-depth analysis of Hong Pian 洪楩 and his writings. Her *A Filial Publisher’s Unfilial Subjects: Printing, Literati Community, and Fiction-Making in Liushijia xiaoshuo* discusses Hong Pian’s efforts to fashion himself as a filial son and his fascination with unfilial subjects – an inconsistency that reveals the complexity of social and cultural functions of private printing in 16th-century China. At the same time, the work brings also some noteworthy insights into the mid-16<sup>th</sup>-century publishers’ interest toward “innovative and entraining texts” in the form of *xiaoshuo*, as well as into the social implications of printing.

An anthropological study is *Visualising Human Differences in Late Imperial China: Body, Nakedness and Sexuality* by **Zhu Jing** 朱敬, CCKF postdoctoral fellow at University of Warwick. This essay examines the representation of the body of ethnic minorities in Miao albums – a genre of ethnographic illustrations depicting the physical appearances, culture and environment of non-Han peoples in the southwestern borderlands of China. Probing into how human variations

were conceptualised in late imperial China, it deciphers the visual codes hidden behind the culture of representing non-Han bodies (including skin colour, nose, eyes, hair, as well as women's feet and naked parts), thereby demonstrating the visual regimes of imperial order, space and peoples. From the perspective of gender and sexuality, it explores the ways in which, bodies as an indicator of identity, were manipulated to exhibit superior or inferior binary coding, to weave a web of narrative of human variations, and to constitute China's imperial order.

Special thanks are due to the anonymous readers who have generously contributed to the publication of this volume. I express my grateful feelings also to Maria Paola Culeddu and Tommaso Previato for their competent and indefatigable commitment.

We finally express our gratitude to Prof. **Li Xuetao** 李雪涛 for accepting to join the Board of *Ming Qing Studies*. Professor Li is Dean of the School of History (北外历史学院院长) at Beijing Foreign Studies University (北京外国语大学), Deputy Director of the Sino-Foreign Sinology Research Center, and Assistant Editor-in-Chief of *International Sinology*. He is the author of several volumes and articles, such as “Dialogue of Misunderstanding: German Sinologists Recalling China” (*Wujie de duihua: Deguo Hanxuejia de Zhongguo jiyi* 误解的对话——德国汉学家的中国记忆), Beijing: Xinxing chubanshe, 2014, “On German Sinology” (*Ri'erman xueshu puxi zhong de Hanxue: Deguo Hanxue zhi yanjiu* 日耳曼学术谱系中的汉学——德国汉学之研究), Beijing: Waiyu jiaoxue yu yanjiu chubanshe, 2008), *Land der Kunst und Musik. Chinesische Traumsuche in Österreich*, Düsseldorf University Press, 2011; *Dein Bild in meinem Auge. Chinesische Deutschland-Bilder im 20. Jahrhundert*, Beijing: Waiyu jiaoxue yu yanjiu chubanshe, 2009.