

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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In Memoriam of Mario Sabattini (1944-2017)

Mario Sabattini has been a friend and a colleague in the last forty years. We have worked side by side in writing volumes and essays, we have taken part to conferences and academic meetings, and we have traveled together in missions across Italy and abroad.

I am conscious that any remembrance is a self-referential action, above all a reflexive deed that allows us to revisit our own past, and recollect fragments of our elapsed experiences as far as memory now presents them to us. Any remembrance in public is an indirect exhibition of one's self. Nevertheless, as one happens to be still here in this moment, it is also a pause of reflection, an act of empathy toward a friend by re-living some past shared moments. It is also a "rite" in the best Chinese style with all its deep meanings.

Mario Sabattini passed away on December 20, 2017. Emeritus Professor at the Department of Asian and North African Studies, Ca' Foscari University of Venice, he was born on July 6, 1944 in Rome. He studied at Sapienza University of Rome and was a student of Prof. Lionello Lanciotti. In 1970, he started to serve as lecturer of Chinese history, and later taught Chinese language and literature at Ca' Foscari, where he worked as Head of the Institute of Chinese Studies (1979-1991), Supervisor of Courses of Asian Languages and Literatures (1987-1990), Head of the Department of East Asian Studies (1992-1994), Dean of the Faculty of Foreign Languages and Literatures (1996-1999) and Pro-Rector (1988-1992 and 2003-2004). Moreover, from 1979 to 1989 he served as Director of Courses of Eastern Languages and Cultures at the Institute for the Middle and Extreme Orient (IsMEO) in Rome. Sinological studies in Italy are very much indebted to him.

Prof. Sabattini researched mainly on Chinese history, aesthetics and arts. He has been also a translator of modern literature, from Yu Dafu to contemporary poets. He is primarily known as an international specialist in the works of Zhu Guangqian, with a special focus on his aesthetics and contribution in diffusing modern European thought and Crocicism in China. Indeed, Zhu Guangqian's works fueled Mario Sabattini's deep interest in aesthetics. Chinese scholars' appreciation of his studies has been reported in a Festschrift edited by Magda Abbiati & Federico Greselin (*Il Liuto e i Libri. Studi in Onore di Mario Sabattini*, Sinica Venetiana 1, Venezia: Ca'Foscari, 2014, pp. 20-22). Two volumes containing his essays on Zhu Guangqian, edited by Elisa Sabattini, are going to be published in English later this year and in 2019 by Brill in "Emotions and States of Mind in East Asia" (ESMA) series.

Prof. Sabattini was a founding member of the EACS (European Association for Chinese Studies), he served on the EACS board from 1975 to 1982, and attended to most of the meetings from its establishment to the 1990s. He was also a founding member of the AISC (Italian Association for Chinese Studies) and its Secretary General from 1988 to 1999.

Prof. Sabattini was particularly active in the cultural exchange with China. He researched at the Center of Chinese Studies of the National Library in Taiwan in 1990-1991, and was appointed Cultural Counsellor at the Italian Embassy in the People's Republic of China from 1999 to 2003. In addition, he was also a pioneer scholar in the field of Thai language teaching and studies in Italy, at Ca' Foscari University.

Together with the whole Editorial Board we warmly dedicate this volume to Mario Sabattini, and we hope this is another occasion for those who have directly and indirectly known him to recall his kind and amiable personality, and re-appreciate his sensibility.

Paolo Santangelo

PREFACE

This special issue, dedicated to Prof. Mario Sabattini, contains nine contributions: three of them focus on various aspects of the Ming-Qing dynastic transition, namely the “moral sense of dignity” (*chi* 恥), the *hua*-versus-barbarian identity, and the change of confidence in the moral order of the empire; the other six concern respectively Christian converts in late Ming, insurance and transport companies during the Qing, the construction projects by a monk-architect, Chinese travelogues in Europe, painting zither (*qin* 琴) music, and British cartoons on China and Japan.

CHEN Dandan 陈丹丹, Assistant Professor of History at Farmingdale State College, State University of New York, Department of History and Political Science, is author of “Rethinking ‘Shame’: Literati Consciousness in the Early Qing.” By presenting the nuanced differences of three influential thinkers—Gu Yanwu 顧炎武 (1613-1682), Li Yong 李顛 (1627-1705), and Zhang Lüxiang 張履祥 (1611-1674)—Chen Dandan illustrates their shared emphasis on the importance of *chi* for literati identity, self-cultivation, and cultural survival during the critical period of dynastic transition, and thereby offers material for understanding how these thinkers contributed to enriching the Confucian notion of *chi*.

DING Han 丁涵, researcher of the Department of Chinese at Sun Yat-sen University, Zhuhai Campus, in “Literature and Identity: The Motif of ‘Lament for the South’ during the Ming-Qing Transition”, reflects on how the discourse of *hua* 華 (lit. Chinese civilization, or orthodox Confucian tradition) and *yi* 夷 (non-Han Chinese cultures) shaped the formation of self-identity in poetry and poetic expositions (*fu* 賦) composed by Ming loyalists during the 1640-80s. The author argues that these writers borrowed the motif from the Southern Dynasty poet Yu Xin’s 庾信 (513-581) “*Fu* on the Lament for the South” (“*Ai Jiangnan fu*” 哀江南賦), but, as loyalist remnant subjects (*yimin* 遺民) of the fallen Ming, they expressed a different sensibility under the traumatic experience of the Manchu conquest of the Jiangnan area.

MEI Chun 梅春, visiting scholar at University of Pittsburgh, in “From a Bee-Eyed Villain to a Dim-Witted Buffoon: Wei Zhongxian and Literary Discourses on Evil in the Late Ming and Early Qing”, analyses two novels that offer different portrayals of the historical negative personage Wei Zhongxian 魏

忠賢 (1568-1627). Mei Chun argues that a shift in conceptions of evil occurred during the Ming-Qing transition, and discusses the two different portrayals as examples of how late Ming and early Qing writers explored questions about human nature and the origins of great evil. While the first portrayal derives from the author's confidence in the ethical power of fiction and in Heaven providing moral order to the world, the second novel points to a profound pessimism and deep suspicion about Heaven's ordering power after the Manchu conquest.

“Christian Literati of the Lower Echelon in Late Ming China: The Case of Xiong Shiqi”, by **CHENG Yu-Yin** 程玉瑛, Professor of History and International Studies and Coordinator of Asian Studies minor at Marymount Manhattan College, New York, is a case study that explores the thoughts and actions of Christian literati of the lower echelon (i.e. *shengyuan* 生員, or *buyi* 布衣). The article maps the role they played in late Ming Christianity through the examination of the life of Xiong Shiqi 熊士旂 (dates unknown), his conversion and writings, as well as his evangelisation action.

Caroline BODOLEC, researcher at the Centre d'études sur la Chine Moderne et Contemporaine, Paris, is author of “Technology and Patronage of Construction Projects in Late Ming China: The Case of the Itinerant Monk-Architect Miaofeng Fudeng (1540-1613).” This essay, very useful for the history of architecture and construction in China, includes social backgrounds and the multifaceted role of Buddhism in the late Ming Dynasty. It focuses on the figure of Miaofeng Fudeng 妙峰福登, a Chan Buddhist monk who was able to find prestigious sponsors to support and finance his projects, and himself became manager of several bridge and building constructions in many places of Ming China.

“Merchants, Brigands and Escorts: An Anthropological Approach to the *Biaojū* 镖局 Phenomenon in Northern China”, by **Laurent CHIRCOP-REYES**, Ph.D. candidate in anthropology and sinology at Aix-Marseille Université, Institut de Recherches Asiatiques, discusses the roles of the companies providing escort and insurance services from the time they came to be established in the 17th century until their decline. They were responsible for the transport of goods (i.e. money, salt, silk and tea), but were also in charge of protecting traders who were victims of plunder organized by brigands during their journeys.

“The First Chinese Travelogues in Europe: The Responses of Zhang Deyi and Wang Tao to Western Social Life” by **Anna Maria CAVALLETTI**, researcher of the Centre de Recherche sur les Civilisations de l'Asie Orientale, Paris, is an analysis of two late-Qing travel diaries authored by Chinese literati

who visited Europe in the 19th century. Zhang Deyi 张德彝 (1847-1919) and Wang Tao 王韜 (1828-1897) are in some way “atypical” travellers in respect to their contemporaries who made the same journey for diplomatic missions: the interest in their travel writings lies in their direct gaze to the society, free from institutional obligations. The work shows the reactions of these two scholars toward Western lifestyle, with special regard to the realm of education, social interactions, commerce and entertainment.

HSIAO Li-ling 蕭麗玲, Associate professor of Chinese Language and Literature at University of North Carolina, Chapel Hill, has contributed with the article “Picturing Guqin Music: Min Qiji’s and Other’s Illustrations of ‘Yingying Listens to Qin’ for Xixiang Ji” which investigates how seven string zither (*guqin* 古琴) music was pictorialised in traditional China. In particular, it shows that *qin* music was pictured through rhetorical devices similar to those used in poetry, symbols and metaphors.

Amy MATTHEWSON, Ph.D. candidate of the History Department at School of Oriental and African Studies (SOAS), University of London, is author of “Cartooning Anxieties of Empire: The First Sino-Japanese War and Imperial Rivalries in *Punch*.” The popular British satirical magazine *Punch* depictions of events in the Far East offers a negative portrayal of China in the middle of her “humiliation period” and puts forward the notion that another Asian nation, Japan, was a formidable rival to Europeans. It is really impressive to read the lively representation of the national rivalries of the great powers of the end of the 19th century, that in the present time give the sense of a bee’s buzzing in an empty hive.

I express my grateful feelings to Maria Paola Culeddu and Tommaso Previato for their competence and commitment, without which this volume would not be published.

Paolo Santangelo