

8 Author, Editions and Translations

8.1 The Author of *Xiyang ji*: Luo Maodeng

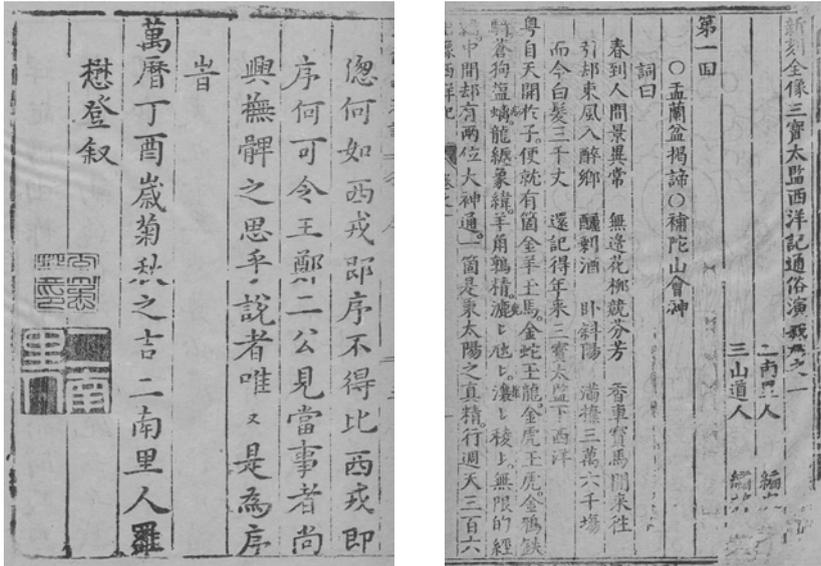


Fig. 15, left: last page of the preface [including the name of the author, Luo Maodeng 羅懋登, his alias Ernan liren 二南里人 and the year of publication: *dingyou* year of the Wanli-reign 萬曆丁酉歲 (1597)] right: first page of the first chapter

In accordance with the label of “Ernan liren bianci” 二南里人編次 and “Ernan liren zhu” 二南里人著 respectively on different editions of *Xiyang ji*, the novel’s author has since been identified as said “Ernan liren”, a pen name of Luo Maodeng 羅懋登 (style Dengzhi 登之, fl. 1596). Thanks to the study pursued by Zheng Run (see below), we know that Luo Maodeng was born 1517 and active in the Nanjing book and printing business. Apart from the *Xiyang ji*, he may have penned the play *Xiangshan ji* 香山記, commented on *Baiyue ting* 拜月亭, *Toubi ji* 投筆記, *Jinyin ji* 金印記 and *Xixiang ji* 西廂記 (all belonging to the *chuanqi* 傳奇 genre), and was involved in the publication of the religious encyclopedia *Zengbu Soushen ji* 增補搜神記, for which he also wrote a preface.

- 8.1.1 Han Chunping 韓春平. “Liudu Nanjing dui Ming dai shenmo xiaoshuo liupai xingcheng de kaiduan yiyi” 留都南京對明代神魔小說流派形成的開端意義. *Qi Lu xuekan* 齊魯學刊 218 (2010.5), 133-138.

Han Chunping argues that during the latter half of the Ming dynasty the book market in Nanjing provided a culture and atmosphere that fostered the creation of such “fantasy novels” as *Xiyou ji* and *Xiyang ji*. It exposed literati to both vernacular literature and popular religious practices, as well as the *sanjiao heyi* 三教合一 idea. While examining the works published in Nanjing during the *Wanli* era (萬曆: 1573–1619), the author looks at Luo Maodeng’s involvement with both the publication of the religious encyclopedia *Zengbu Soushen ji* 增補搜神記 and *Xiyang ji*.

- 8.1.2 Jiang Lijuan. *Sanbao taijian Xiyang ji tonsu yanyi yanjiu*. See 1.2.3.

Jiang’s thesis begins with a discussion of the novel’s author and editions.

- 8.1.3 Su Mingyang 蘇明陽. “Shei shi *Jixing shi* de zuozhe: Ma Huan huo Luo Maodeng” 誰是紀行詩的作者—馬歡或羅懋登. *Jida xuebao* 暨大學報 6.1 (2002), 1-18.

This article examines the question whether Ma Huan 馬歡, the author of *Yingya shenglan* 瀛涯勝覽, or Luo Maodeng was the author of *Jixing shi* 紀行詩, a poem prefacing *Yingya shenglan* editions after 1617.

- 8.1.4 Zheng Run 鄭閏. “*Xiyang ji* zuozhe Luo Maodeng kaolie” 《西洋記》作者羅懋登考略. (1) In: *Studien zum Roman “Sanbao taijian Xiyang ji tonsu yanyi”* 《三寶太監西洋記通俗演義》之研究, vol. 1, ed. by Shi Ping and Roderich Ptak [Maritime Asia, 23. Wiesbaden: Harrassowitz, 2011], 15-22. (2) *Zheng He yanjiu dongtai* 鄭和研究動態 22 (2011.4), 23-27.

Zheng Run reconstructs the life of Luo Maodeng with the help of data found in some local chronicles, two genealogical sources found in Jiangxi – the *Luoshi dacheng zongpu* 羅氏大成宗譜 and the *Yuzhangtang Luoshi chongxiu zupu* 豫章堂羅氏重修族譜 – and certain other texts. The article traces Luo Maodeng’s involvement in the Nanjing book and printing business through a careful read-

ing of Luo's work and tries to fathom why the genealogies remain silent on his literary achievements.

- 8.1.5 Zhou Qiuliang 周秋良. "Ming kan ben *Xiangshan ji* zuozhe ji banben kao" 明刊本《香山記》作者及版本考. *Wenyi yanjiu* 文藝研究 2012.9, 157-160.

Based on an entry in *Qubai zongmu tiyao* 曲海總目提要 (composed sometime between 1715 and 1722), the article examines whether or not Luo Maodeng is likely to be the author of the *chuanqi* 傳奇 play *Xiangshan ji* 香山記, for which he wrote a preface. For this purpose, Zhou Qiuliang relies on a comparison of *Xiangshan ji* to texts Luo is known to have penned (*Xiyang ji*) or provided commentary for (the plays *Baiyue ting* 拜月亭, *Toubi ji* 投筆記, *Jinyin ji* 金印記 and *Xixiang ji* 西廂記).

- 8.1.6 Zhou Yunzhong 周運中. "Luo Maodeng *Xiyang ji* yu Nanjing" 羅懋登《西洋記》與南京. (1) In: *Studien zum Roman "Sanbao taijian Xiyang ji tongsu yanyi"* 《三寶太監西洋記通俗演義》之研究, vol. 2, ed. by Shi Ping and Roderich Ptak [Maritime Asia, 24. Wiesbaden: Harrassowitz, 2013], 13-24. (2) *Zheng He xia Xiyang xinkao* 鄭和下西洋新考, by Zhou Yunzhong. Beijing: Zhongguo shekexue chubanshe, 2013, 395-405. (3) *Zheng He yanjiu dongtai* 鄭和研究動態 29 (2014.1), 42-48.

Zhou Yunzhong argues that Luo Maodeng spent a long time in Nanjing and was quite familiar with the western environs of that city. Many details in *Xiyang ji* are based on historical evidence and suggest such a link. Next to geographical knowledge, Luo had information about the local military, as his reference to a Muslim servant in the Imperial Bodyguard (*Jinyi wei* 錦衣衛) is reminiscent of a man mentioned in *Wuzhi xuanbu* 武直選簿. Furthermore, the *Nanjing duchayuan zhi* 南京都察院志 mentions a "White Eel Shrine" (Baishan miao 白鱈廟) and a "Stone Toad" (Shi hama 石哈蟆) near the Tianfei Temple 天妃宮 of Nanjing. Zhou Yunzhong identifies counterparts to these and other "items" in the novel, some of which are discussed at great length.

8.2 Studies on the Editions of *Xiyang ji*

While studying the editions of *Xiyang ji*, it is important to note that next to the *Sanbao taijian Xiyang ji tongsu yanyi* 三寶太監西洋記通俗演義 (100 chapters), there is also a *Sanbao kaigang Xiyang ji* 三寶開港西洋記 (120 chapters).

8.2.1 Chen Pingping 陳平平. “Zheng He 1433 nian si yu guli’ shuo de kao’ e zhengwu” “鄭和 1433 年死於古里” 說的考訛證誤. *Nanjing Xiaozhuang xueyuan xuebao* 南京曉裝學院學報 2 (2014), 114-120.

This article looks into the hypothesis that Zheng He died in Calicut (Guli 古里) in 1433. Part of the research is based on the Wanli edition of *Xiyang ji* and its appendix, the anonymous *Feihuan’an xianghuo shengxiang ji* 非幻庵香火聖像記. Feihuan’an is a part of Nanjing’s Bifeng Temple, dedicated to Jin Bifeng, the protagonist of *Xiyang ji*.

8.2.2 Chen Xiao 陳曉. “Shide tang ben *Xiyou ji* yu *Xiyang ji* ‘yu-tu’ huwen yanjiu” 世德堂本《西遊記》與《西洋記》“語—圖” 互文研究. *Ming Qing xiaoshuo yanjiu* 明清小說研究 109 (2013.3), 106-117.

This article traces the influence of the Shide tang edition of *Xiyou ji* on the *Xiyang ji* edition dated five years later. Attention is paid to the physical appearance of the editions, intertextual influences and illustrations.

8.2.3 Fang Hui 方回. “Ji Gong Zhen *Xiyang fanguo zhi*” 記鞏珍西洋番國志. *Lishi yanjiu* 歷史研究 1954.2, 52.

This article mainly discusses the *Xiyang fanguo zhi*, which was newly rediscovered shortly before the time of its publication. As a point of reference to all written works related to Zheng He’s travels, Fang Hui uses the book catalogue *Dushu mingqiu ji* 讀書敏求記 by Qian Zeng 錢曾 (1629–1701) which also mentions a “performed *pinghua* [plain tale]” (*kanchang zhi pinghua* 看場之平話). Fang Hui believes this to refer to *Xiyang ji*.

8.2.4 Han Xiduo 韓錫鐸 and Wang Qingyuan 王清源. *Xiaoshuo shufang lu* 小說書坊錄. (1) Shenyang: Chunfeng wenyi chubanshe, 1987. [293 pp.] (2) Beijing: Beijing tushuguan chubanshe, 2002. [330 pp.]

This is a list of known novel editions published between the Song dynasty and the Republican era. Entries are sorted by publishing house and publication date and the book has indices both by publishing house and by novel title. Both editions of this book differ significantly, since the list was amended considerably in the latter publication. In the case of *Xiyang ji* this means that while there are only three entries for *Sanbao taijian Xiyang ji tongshu yanyi* in the 1987 edition, there is a total of ten entries in the revised edition. There is, however, still only one entry for *Sanbao kaigang Xiyang ji* in both editions.

- 8.2.5 Li Chunxiang 李春香. “*Xiyang ji* banben de wenhua xue yanjiu” 《西洋記》版本的文化學研究. (1) *Ming Qing xiaoshuo yanjiu* 明清小說研究 1998.4, 252-265. (2) *Zheng He yanjiu dongtai* 鄭和研究動態 17 (2010.3), 25-31.

Li Chunxiang’s article is a study and comparison of two *Xiyang ji* editions: the *Wanli* edition (萬曆: 1573–1619) of 100 chapters that is commonly the focus of scholarly attention, and the heretofore rather neglected *Xianfeng* edition (咸豐: 1850–1861) titled *Sanbao kaigang Xiyang ji* 三寶開港西洋記 comprising 120 chapters. Li Chunxiang rounds up previous studies on the *Xiyang ji* editions and conducts a detailed comparison between the two editions. Lastly, the author links the specifics of the editions to the publishing industry of the Mid-Ming dynasty.

- 8.2.6 Sun Kaidi 孫楷第. *Zhongguo tongshu xiaoshuo shumu* 中國通俗小說書目. (1) Beijing: Guoli Beiping tushuguan, 1933, 70-71. (2) Beijing: Zuojia chubanshe, 1957, 58-59. (3) Beijing: Renmin wenzue chubanshe, 1982, 67-68. (4) Taipei: Muduo, 1983. [= Reprint of (3).]

This catalogue of Chinese popular literature lists two existing editions of *Xiyang ji* (the edition from the *Wanli* period and the *Sanbao kaigang Xiyang ji* from the *Xianfeng* period). Sun Kaidi further established Luo Maodeng as the novel’s author by pointing out that “Ernan liren” was not only stated as the author on the *Xiyang ji* edition, but also used by Luo to sign his preface of *Xiangshan ji* 香山記.

- 8.2.7 Yamane Yukio 山根幸夫. “Dui Riben xiancun *Sanbao taijian Xiyang ji banben de kaozheng*” 對日本現存《三寶太監西洋記》版本的考證, translated by Zhang Naili 張乃麗. *Zheng He yanjiu* 鄭和研究 1996.2, unknown.

Unfortunately I have not been able to locate this article. Its title indicates that it is a study of extant editions of *Xiyang ji* in Japan.

- 8.2.8 Zhang Lixia 張麗霞. “*Zhongguo shanben shu tiyao bianzheng size*” 《中國善本書提要》辨正四則. *Dangdai tushuguan* 當代圖書館 [Contemporary Library] 121 (2015.1), 54-56.

This article seeks to correct mistakes in the *Zhongguo shanbenshu tiyao* 中國善本書提要 by examining four books found in the American Library of Congress: *Xinke quanxiang Sanbao taijian Xiyang ji tongsu yanyi* 新刻全像三寶太監西洋記通俗演義, *Huiji yutu beikao quanshu* 匯輯輿圖備考全書, *Qinding guoshi liezhuan* 欽定國史列傳 and *Song wen jian* 宋文鑒.

- 8.2.9 Zhuang Weiji 莊為璣. “Lun Ming ban *Sanbao taijian Xiyang ji tongsu yanyi*” 論明版《三寶太監西洋記通俗演義》. (1) *Haijiao shi yanjiu* 海交史研究 7 (1985.1), 66. (2) *Zheng He yanjiu dongtai* 鄭和研究動態 18 (2010.4), 16-18.

Zhuang Weiji briefly introduces the author and content of the novel, before listing six different *Xiyang ji* editions with publishing dates ranging from Ming times to the Republican era, stating their specifications and which libraries they may be found in. Lastly, the author discusses the historical value of the descriptions in *Xiyang ji*.

- 8.2.10 Zou Zhenhuan 鄒振環. “*Xiyang ji de kanke yu Ming Qing haifang weiji zhong de ‘Zheng He jiyi’*” 《西洋記》的刊刻與明清海防危機中的“鄭和記憶”. (1) In: *Studien zum Roman “Sanbao taijian Xiyang ji tongsu yanyi”* 《三寶太監西洋記通俗演義》之研究, vol. 1, ed. by Shi Ping and Roderich Ptak [Maritime Asia, 23. Wiesbaden: Harrassowitz, 2011], 23-37. (2) *Anhui daxue xuebao (Zhhexue shehui kexue ban)* 安徽大學學報 (哲學社會科學版) 2011.3, 11-21.

Zou Zhenhuan's article looks at the increased interest in – and reprints of – *Xiyang ji* during two transitional periods: first at the turn from Ming to Qing and then towards the end of imperial rule and during the early Republican era. The author uncovers the relation between the circulation and perception of the novel on the one side, and the politico-military dangers emerging at China's coast during these times on the other side, namely the Wokou problem in the 16th cent. and the question of “sea power” (*haiquan* 海權) during the second period.



Fig. 16 *Xiyang ji*, Chapter 88 (18.27b-28a, 2330f):
“Judge Cui guides Wang Ming [through the Underworld].”

8.3 Studies on Translations of the *Xiyang ji*

Since *Xiyang ji* has only been translated into Malay and Indonesian, this research area is still very small. A general study on Malayan adaptations of Chinese literature – that unfortunately does not discuss *Xiyang ji* – may be found in:

Nio, Joe Lan. “Maleische bewerking van Chinesesche Literatuur”. *Cultureel Indië* 5 (1943), 170-177, 260-265.

8.3.1 Salmon, Claudine. *Literature in Malay by the Chinese of Indonesia: a Provisional Annotated Bibliography*. Paris: Editions de la Maison de Sciences de l’Homme, 1981. [588 pp.]

Pages 491-492 of Salmon’s Bibliography list six different translations of the *Xiyang ji*.

8.3.2 Salmon, Claudine. “Sanbao taijian en Indonésie et les traductions malaises du *Xiyang ji*”. In: *Zheng He: Images & Perceptions/ Bilder & Wahrnehmungen*, ed. by Rodrich Ptak and Claudine Salmon [South China and Maritime Asia, 15. Wiesbaden: Harrassowitz, 2005], 113-135.

Claudine Salmon discusses the legacy of Zheng He’s voyages in several Indonesian legends surrounding “Sam Po” (Sanbao 三寶) and the Malay language *Xiyang ji* translations *Tjerita Sam Po Toa Lang*, *Tjerita Sam Po Khaij Kang*, *Boekoe tjerita Sam Po Toa Lang*, *Sam Po Toa Lang atau Laksamana Tionghua* and *Sam Po Toa Lang*. The last part of the article examines how *Xiyang ji* was read and how Zheng He was perceived by the Chinese diaspora in 20th cent. Southeast Asia.