

5 Countries and Regions

5.1 Geographical Sources of the *Xiyang ji*

This section of the bibliography cites articles about the influence of ethno-geographical accounts of the actual voyages on the text of the novel. These works belong to the *lishi dili* 歷史地理 genre and are the *Yingya shenglan* 瀛涯勝覽 (sometimes *Yingyai shenglan*) by Ma Huan 馬歡 (the earliest preface dates 1416), the *Xingcha shenglan* 星槎勝覽 by Fei Xin 費信 (preface dates 1436) and the *Xiyang fanguo zhi* 西洋番國志 by Gong Zhen 鞏珍 (1434). This kind of research has often been part of the early survey articles on *Xiyang ji*, where the question of the historical accuracy of *Xiyang ji* – since proved to be wrong – was a major theme.

- 5.1.1 Duyvendak, J. J. L. “Desultory Notes on the *Hsi-Yang Chi*”. *T'oung Pao* 42 (1954), 1-35. Chinese Translation by Liu Qiang 劉強. “*Xiyang ji* suibi” 《西洋記》隨筆. *Nanyang xuebao* 南洋學報 1.2 (1954), 1-10.

Duyvendak reflects on the historical circumstances under which the novel was written and names the geographical and historiographical sources. He believes the *Xiyang ji* to be a reliable historical source for reconstructing the lost *Xiyang fanguo zhi* by Gong Zhen. Duyvendak expounds on this question with the examples of descriptions of eyeglasses from Malacca (chapter 50), marriage customs at Dhofar (chapter 78), bombardments (chapter 72 and 78), tributes from the as yet still unidentified La-sa and the use of the *Qianzi wen* 千字文 as an oracle text.

- 5.1.2 Jiang Lijuan. “*Sanbao taijian Xiyang ji tongsu yanyi yanjiu*”. See 1.2.3.

This thesis includes a comparison of the historic travels and their depiction within the novel.

- 5.1.3 Li Ping. “Pingfan zhong jian guangcai”. See 1.3.2.

This article compares *Xiyang ji* to the *Mingshi*, *Yingya shenglan* and *Xingcha shenglan*.

5.1.4 Liu Honglin. “Shenmo hua de lishi yanyi”. See 3.1.8.

This article includes a comparison of *Xiyang ji* to the *Mingshi*, *Yingya shenglan* and *Xingcha shenglan*.

5.1.5 Liu Honglin 劉紅林. “Chengdan lishi – kaiqi wenxue: lun youguan ‘Zheng He xia Xiyang’ de sanpian youji” 承擔歷史，開啟文學——論有關“鄭和下西洋”的三篇遊記. *Shijie huawen wenxue luntan* 世界華文文學論壇 2014.1, 15-18.

Liu Honglin introduces *Yingya shenglan*, *Xingcha shenglan* and *Xiyang fanguo zhi* in detail, both as representatives of Chinese “travel accounts” (*youji* 遊記) and as important sources for *Xiyang ji*.

5.1.6 Ma Youyuan 馬幼垣 [Ma Yau-woon]. “*Sanbao taijian Xiyang ji yu Xiyang fanguo zhi*” 《三寶太監西洋記》與《西洋番國志》 [A Question of Influence in the Ming Dynasty: *Sanbao taijian xiyang ji* and *Xiyang fanguo zhi*]. *Jiuzhou xuelin* 九州學林 4.3 (2006), 2-55.

The main argument of this article is that *Xiyang fanguo zhi* is, contrary to the general assumption, not a source for *Xiyang ji* and that the novel is furthermore not a reliable source for the study of Zheng He’s expeditions. The main body of the article is a country-by-country comparison of the *Xiyang ji* descriptions of 17 different countries to all three travelogues.

5.1.7 Ptak, Roderich. “Some References to Timor in Old Chinese Records”. *Ming Studies* 17 (1983), 37-48.

This article examines references of Timor in Chinese Sources from the Song to the Qing dynasty. A large part falls to the discussion of the relevant passages in *Xingcha shenglan* and *Xiyang ji*, and includes translations thereof.

- 5.1.8 Ptak, Roderich. “The Country Ma-i-[tung] in the Late Ming Novel *Hsi-yang chi*”. *Philippine Studies* 34 (1986), 200-208.

This article introduces the country of Mayidong 麻逸凍 described in chapter 50 of the *Xiyang ji*, inspiration for which was found in *Xingcha shenglan*, and discusses the likelihood of this place being Mindoro (Philippines) or Billiton Island (Indonesia).

- 5.1.9 Xiang Da. “Guanyu Sanbao taijian xia Xiyang de ji zhong ziliao”. See 1.3.4.

The second part of this article introduces various historical sources, including *Xiyang fanguo zhi*, *Xingcha shenglan* and *Yingya shenglan*, and provides a detailed comparison of *Xiyang ji* and *Yingya shenglan*.

- 5.1.10 Xiang Da. “Lun Luo Maodeng zhu Sanbao taijian Xiyang ji tongsu yanji” . See 1.3.5.

This article includes a detailed comparison of *Xiyang ji* and *Yingya shenglan*.

- 5.1.11 Zhang Jian 張箭. “Shoulun Luo Maodeng Xiyang ji dui Zheng He xia Xiyang guimo de kuada” 首論羅懋登《西洋記》對鄭和下西洋規模的誇大。(1) In: *Zheng He xia Xiyang yanjiu lungao* 鄭和下西洋研究論稿, by Zhang Jian [Gudai lishi wenhua yanjiu jikan 古代歷史文化研究輯刊, 16. Xinbei: Hua Mulan wenhua chubanshe, 2013], vol. 2, 207-230. (2) *Zheng He yanjiu dongtai* 鄭和研究動態 27 (2013), 21-32.

Zhang Jian explores factual exaggerations in the descriptions of foreign countries that one can find in *Xiyang ji*. He also considers discrepancies between the real voyages and the narration, namely Luo Maodeng’s description of the routes, the size of the fleet, crew, and ships.

- 5.1.12 Zhao Jingshen. “Sanbao taijian Xiyang ji”. See 1.3.10.

This article compares the countries described in *Xiyang ji* with entries of the same countries in both *Yingya shenglan* and *Xingcha shenglan*.

- 5.1.13 Zhao Jingshen 趙景深. “*Xiyang ji yu Xiyang chaogong*” 《西洋記》與《西洋朝貢》. (1) In: *Xiaoshuo luncong* 小說論叢, by Zhao Jingshen [Shanghai: Rixin chubanshe, 1947], 66-71. (2) In: *Zhongguo xiaoshuo congkao* 中國小說叢考, by Zhao Jingshen [Jinan: Qi Lu shushe, 1983], 296-300. (3) In: *Sanbao taijian Xiyang ji tongsu yanyi* 三寶太監西洋記通俗演義, by Luo Maodeng 羅懋登 (author), ed. by Lu Shulun 陸樹命 and Zhu Shaohua 竺少華 [Shanghai: Shanghai guji chubanshe, 1985], vol. 2, 1329-1333. (4) *Zheng He yanjiu dongtai* 鄭和研究動態 16 (2010), 22-23.

This article continues Zhao Jingshen’s discussion of *Xiyang ji* ten years after his previous article (see above and 1.3.10). He explores the possibility of *Xiyang chaogong dianlu* 西洋朝貢典錄 as one of the sources of *Xiyang ji*.

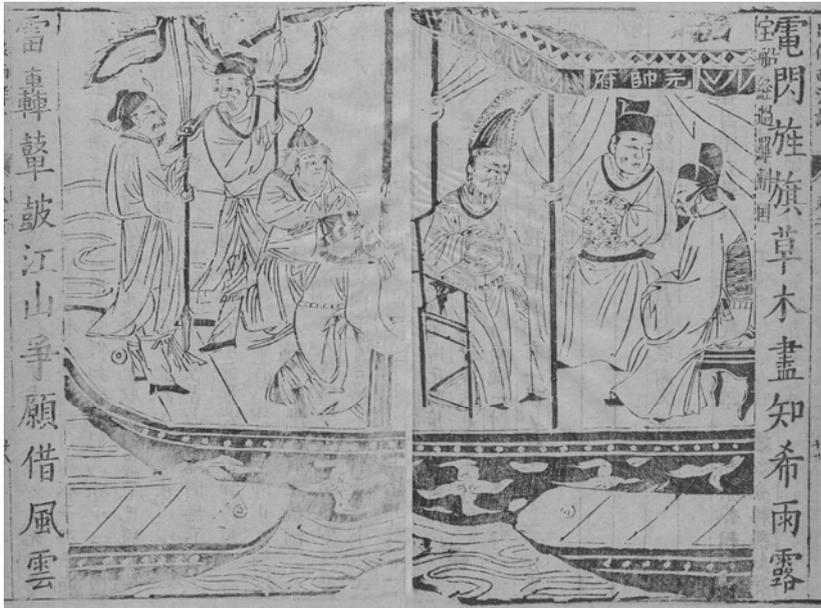


Fig. 9 *Xiyang ji*, Chapter 33 (7.17b-18a, 875f):
“The Treasure Fleet Passes Through the Country of Lavo.”

5.2 The Representation of China and the “Other”

5.2.1 Chen Simin. “*Jinghua yuan yu Xiyang ji yiguo zhi lu yanjiu*”. See 1.2.1.

Chen Simin focuses on the depictions of foreigners, their customs and “alien” landscapes in *Xiyang ji*.

5.2.2 Chen Zhifan. “Haiyang zuowei yi zhong ‘shiyè’”. See 6.1.1.

This article includes a discourse on the “Other”.

5.2.3 Götzing, Katrin. “Zwischen Ideal und Fantasie” See 6.1.2.

This article briefly touches on the Timor Island and Mayidong regions.

5.2.4 Guida, Donatella. *Nei Mari del Sud: Il viaggio nel Sud-Est Asiatico tra realtà e immaginazione: storiografia e letteratura nella Cina Ming e Qing*. Rome: Editione Nuova Cultura, 2007. [332 pp.]

Guida’s discussion of the “Nanyang” region in Chinese texts from the Ming and Qing dynasties concludes with a chapter on the literary representation of those countries in novels including the *Xiyang ji*. This chapter traces the development of themes and topics in the representation of the “Other” in these novels over time, revealing interesting changes and consistencies. (pp. 225-303)

This book has been reviewed in: *Journal of the Royal Asiatic Society* 21.4 (2011), pp 535 – 537.

5.2.5 Liao Kaijun 廖凱軍. “*Sanbao taijian Xiyang ji zhong de yiyu xingxiang*” 《三寶太監西洋記》中的異域形象. (1) *Anhui wenxue* 安徽文學 2008.12, 219-220. (2) *Zheng He yanjiu dongtai* 鄭和研究動態 19 (2011), 8-10.

This article discusses the representation of the “Other”, as well as Chinese superiority, in the descriptions of foreign countries in *Xiyang ji*.

5.2.6 Liu Yongqiang 劉勇強. “Ming Qing xiaoshuo zhong de shewai miaoxie yu yiguo xiangxiang” 明清小說中的涉外描寫與異國想像. (1) *Wenxue yichan* 文學遺產 2006.4, 133-143. (2) “The Description Concerning Foreign Affairs and Exotic Imagination in the Fiction of the Ming and

Qing Dynasties”, translated into English by Yixiang Du. *Frontiers of Literary Studies in China* 2.4 (2008), 531-560.

This article explores the Chinese worldview in late Imperial China by examining descriptions of foreign lands and exotic places in Ming and Qing literature. The discussion makes frequent mention of *Xiyang ji*.

5.2.7 Sha Zongping 沙宗平. “Cong Luo Maodeng *Sanbao taijian xia Xiyang ji* kan Mingdai zhi zhonghua wenming zhongxin lun” 從羅懋登《三寶太監下西洋記》看明代之中華文明中心論. In: *Zheng He yu wenming duihua* 鄭和與文明對話, ed. by Yang Huaizhong 楊懷中 [Yinchuan: Ningxia renmin chubanshe, 2006], 66-75.

Sha Zongping argues that *Xiyang ji* is an important source for the travels of Zheng He. Further, this article discusses the Sinocentrism of the Ming dynasty as manifest in the novel through a range of textual evidence.

5.2.8 Shen Wenfan 沈文凡 and Wang Yunxin 王贊馨. “*Jinghua yuan* ‘haiwai yiguo’ kaolun” 《鏡花緣》“海外異國”考論. *Guji zhengli yanjiu xuekan* 古籍整理研究學刊 2 (2011), 1-5.

This article discusses the “strange foreign lands” (*haiwai yiguo* 海外異國) featured in the Qing dynasty novel *Jinghua yuan* 鏡花緣. Section 4 of the article juxtaposes *Jinghua yuan* to *Xiyang ji* and points out how both display a similar feeling of Chinese superiority displayed in dealing with overseas regions, but significantly differ in the sources they base their description of foreign lands on: while the former relies on a range of mythological accounts from Chinese antiquity, the latter features actual Southeast Asian and African places through the use of ethno-geographical sources.

5.2.9 Shi Ping 時平. “*Xiyang ji* yujing zhong de Hua Yi taidu” 《西洋記》語境中的華夷態度. 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], 25-50.

Shi Ping shows how the narrative of Zheng He’s voyage to the Western Ocean in *Xiyang ji* mirrors the idea that both China and the foreign world may be treated as one single entity. By investigating the relevant segments in *Yingya*

shenglan and *Xiyang ji*, he reveals that people in late Ming times were very concerned about political and military threats along (and beyond) the empire's coastal periphery. He identifies the implicit response to these dangers through the following attitude: One should assign a superior position to the "Own" and an inferior one to the "Other", and one should "transform" the foreign world through Chinese principles.

5.2.10 Wang, Yuanfei. "Magical Weapons, Adorable Exotica". See 1.3.3.

This article analyses the "imperial fetishism" apparent in the novel.

5.2.11 Wu Peirong 吳佩蓉 [Wu Pei-jung]. *Xiaoshuo de yanyi*. See 1.2.7.

Among other things, this thesis analyses the difference *Xiyang ji* makes between Chinese and "Barbarians".

5.2.12 Zimmer, Thomas. "Geographische Raumvorstellungen in China und die Rolle des *Xiyang ji*". 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], 39-54.

In his article, Zimmer tries to shed light on how certain spatial dimensions were incorporated into *Yingya shenglan* and *Xiyang ji*, using concepts developed in the *Huainanzi* 淮南子, which provide a complex cosmology. The analysis focuses on the Mecca chapters, because in the novel Mecca is associated with the Western paradise of Buddhism and also carries a special weight within the macro-structure of the text. Zimmer also explores how and why the novel moves beyond traditional dimensions of space, namely the dichotomy between the known world (China) and the "Other", as it is evident in the ethnographic genre.

For a Chinese language abstract, see: "*Xiyang ji* yu Zhongguo de dili kongjian gainian" 《西洋記》與中國的地理空間概念. *Zheng He yanjiu dongtai* 鄭和研究動態 23 (2012), 25.

5.2.13 Zhang Zhuping. "*Xiyou ji* zhi Xi Liang Nüguo yu haishang Nüguo". See 6.1.8.

This article briefly touches upon Siam.

- 5.2.14 Zheng, Huili. "Fearful Encounters: Demons, Magic Weapons, and Fierce Warriors in *Xiyang ji*". *Frontiers of Literary Studies in China* 8.3 (2014), 410-442.

This paper examines how the foreign "others" are imagined in the novel. Zheng argues that, in using warfare to re-imagine Sino-foreign relations, *Xiyang ji* draws attention to foreign threats, the limits of the old knowledge system, and the urgency of learning more about the outside world, thus signaling the beginning of a process whereby Chinese scholars gradually ceased to identify China as the center of the world.



Fig. 10 *Xiyang ji*, Chapter 45 (9.52b-53a, 1189-1190):
"The Marshal [Zheng He] Puts the Country of Java Back to Order."

5.3 Islamic Countries in *Xiyangji*

In the course of the voyages, the historical treasure fleet passed by a number of Islamic countries. References to these can be found in the ethno-geographical sources and in the narrative of *Xiyangji*. Most notable among the Islamic territories is Mecca 天方, which Zheng He – who was in fact a Muslim – goes to visit in Chapter 86, just before the treasure fleet proceeds to visit the Underworld.

- 5.3.1 Jost, Alexander. “Hoher Besuch im Land des Himmelsplatzes: Die Fahrten der Ming-Flotte in die Arabische Welt 1413–1433”. [High Visitors in the Country of the Heavenly Square – the Voyages of the Ming Fleet to the Arab World, 1413–1433] M.A. thesis. Tübingen: Eberhard-Karls-Universität, 2008 [PDF available at: hdl.handle.net/10900/46889 (accessed September 2015)]. 137 pp.]

This thesis, which was submitted to the faculty of Islamic Studies, discusses Zheng He’s visits to the Arabian Peninsula, namely in the cities of Hormuz, Lasa, Zufar, Aden, Gidda, Mecca and Medina. Therein, Chinese ethno-geographical accounts are compared to entries in Arabic historiography and assessed in respect to their descriptions of diplomatic exchange, trade and tribute commodities, and the perception of cultural particularities. Section 4.4 is dedicated to the discussion of *Xiyangji* and the rendering of these countries in chapters 78 to 86.

- 5.3.2 Kauz, Ralph. “Islamische Länder und Regionen im *Xiyangji*: Lasa, Dhofar, Hormuz und Aden”. In: *Studien zum Roman “Sanbao taijian Xiyangji 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], 55–69.

This article comments on some of the “minor” quasi-Islamic locations in *Xiyangji* – namely Lasa, Dhofar, and Hormuz – before turning to the section on Aden. The first three are presented through the eyes of Wang Ming 王明; their descriptions are ultimately derived from *Yingya shenglan* and *Xingcha shenglan* and sometimes relate to Islam. The structure of the Aden segment is different, as it portrays Zheng He in a contradictory way: although a Muslim himself, he asks the local king, why no wine and pork would be served during the farewell reception. This may reflect the fact that the author knew little about Islam; it

may also be in line with the overall macro-arrangement that includes a thin Islamic layer, but subordinates it to the principle of *sanjiao guiyi* 三教歸一.

For a Chinese language abstract, see: “*Xiyang ji zhong de Yisilan guojia he diqu*: Lasa, Zuofa’er, Hulumosi, Adan” 《西洋記》中的伊斯蘭國家和地區: 刺撒、佐法爾、忽魯謨斯、阿丹. *Zheng He yanjiu dongtai* 鄭和研究動態 23 (2012), 25.

5.3.3 Ptak, Roderich. “Zheng He in Mekka: Anmerkungen zum *Sanbao taijian Xiyang ji tongsu yanyi*”. In: *Zheng He: Images and Perceptions / Bilder und Wahrnehmungen*, ed. by Roderich Ptak and Claudine Salmon [South China and Maritime Asia, 15. Wiesbaden: Harrassowitz, 2005], 91-112.

Ptak’s article puts the Islamic regions into the larger context of the novel’s macrostructure. Special attention is given to Calicut in chapter 61 while the main analysis deals with the visit to Mecca in chapter 86. Descriptions are taken from the *lishi dili* 歷史地理 sources and the article draws comparisons to contemporary non-Chinese sources on Mecca.

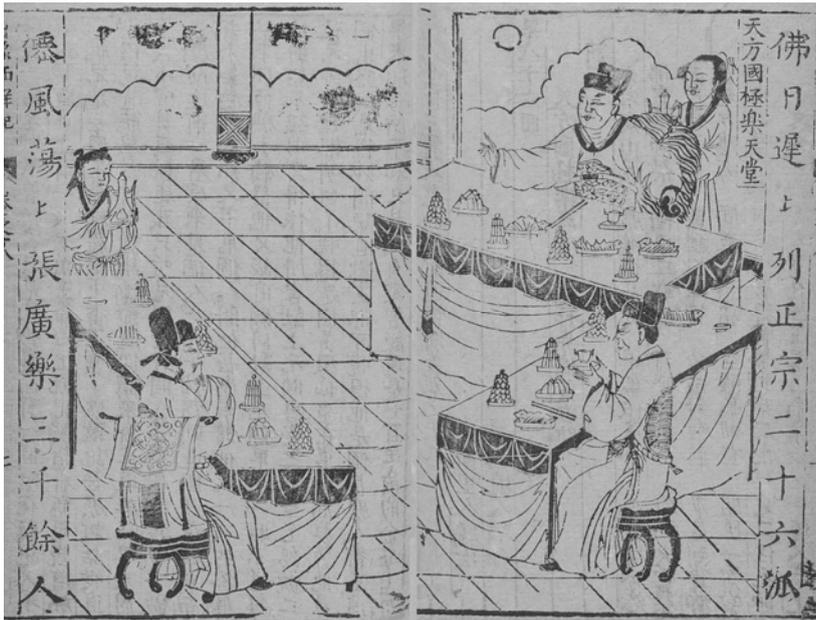


Fig. 11 *Xiyang ji*, Chapter 86 (18.1b-2a, 2278f):
“A Blissful Paradise in Mecca”