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## Literary Migrations

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# Literary Migrations

Traditional Chinese Fiction in Asia  
(17th-20th Centuries)

Edited by Claudine Salmon



INSTITUTE OF SOUTHEAST ASIAN STUDIES

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## **FOREWORD**

by Ji Xianlin 季羨林

In human history, cultural exchanges have been a constant and normal phenomenon. The history of human civilization of thousands of years has proved that every nation, irrespective of its size and length of history, has made its own contributions to human culture in varying degrees of depth and breadth. Being a recipient and a giver at the same time, each country takes in foreign culture and sends out its own, thus enriching the common treasure house of human culture as well as its own culture.

I believe that the study of the history of human cultural exchanges is a branch of learning of tremendous significance. It will enable the people of different countries to realize what they have received and what they have offered, whereby they can, on the one hand, strengthen their own confidence and, on the other, form a correct understanding that men should help each other and that no country whatsoever can be, will be or has ever been isolated. Such an insight will greatly help to promote the friendship and understanding between countries and peoples and to strengthen their determination to safeguard world peace and forge ahead courageously toward a still greater goal.

As far as China is concerned, it is a country in the Asian continent with a history of thousands of years. Our people, valiant, industrious and intelligent, have created a culture of great brilliance. Our country is among the few in the world with ancient civilizations. What is most noteworthy is that our cultural traditions, despite the historical vicissitudes, have never been broken off. Culturally, we are also a recipient and a giver, having made brilliant contributions to the human culture as well as enriched our own. But for the several great inventions of the Chinese people, one could hardly imagine what the development of human culture would be like today.

Historically, our cultural exchanges with foreign countries followed a long and tortuous course. As for foreign culture, some of it was adopted by ourselves and some introduced by foreigners; as for Chinese culture, some of it was taken out by foreigners and some offered by ourselves. During the later period of feudal society, Western colonialists kept flocking in and the Chinese people, groaning under both national and foreign oppressions, lived in an abyss of misery. Consequently, a great many of them went overseas for a living and some were even sold under deception to foreign countries as cheap labour. Thus were formed the Chinese communities in Southeast Asian countries. These overseas Chinese, with their hard labour, made contributions to the economic development of the countries they inhabited. At the same time, they brought with them Chinese culture, helping much to build up the spiritual civilization of the areas concerned. In short, the overseas Chinese have played a significant role in promoting cultural exchanges between China and foreign countries.

The Chinese culture received by foreign countries and brought out by overseas Chinese is many-sided and extremely complicated. One of its major components is Chinese literature and art. Those transmitted to foreign countries include not only the widely-known literary works which have long circulated among the people, like *Sanguo zhi yanyi* 三國志演義 (The Romance of the Three Kingdoms), *Xiyou ji* 西遊記 (The Pilgrimage to the West), *Jingu qiguan* 今古奇觀 (Wonders New and Old), *Shuihu zhuan* 水滸傳 (The Water Margin), *Jin Ping Mei* 金瓶梅, *Liaozhai zhiyi* 聊齋志異 (Strange Stories from a Chinese Studio), *Honglou meng* 紅樓夢 (A Dream of Red Mansions), but also some works of fiction less popular in China, such as *Jin Yunqiao zhuan* 金雲翹傳, *Erdu mei* 二度梅 (The Plum-Tree Flowers Twice), *Jian deng xinhua* 剪燈新話 (New Tales of Wick-trimming Hours), *Jian deng yuhua* 剪燈餘話 (Additional Tales of Wick-trimming Hours). This is also the case with the love story of Liang Shanbo 梁山伯 and Zhu Yingtai 祝英台, which has been circulated for many generations among the Chinese people. These works might at first be confined only to the Chinese communities, then were gradually translated into local languages and found their way among the natives. With their circulation greatly widened, they began to exert influence of varying degrees on local communities and made local people gain a better understanding of China, thus promoting the friendship between the Chinese and the people of the countries concerned.

I have mentioned in the above the importance of the study of cultural exchanges between countries. Our previous historical books written in

biographical style have shown that our ancestors have always attached great importance to this kind of exchange. They have recorded unequivocally what we have learned from foreign countries and what foreign things have been introduced into China, be they animals, plants and minerals or scientific technologies, religions and philosophies. I believe that this is one of the fine traditions concerning Chinese historical science, which merits our special attention and admiration.

To our deep regret, this fine tradition of painstaking study of cultural exchanges between China and foreign countries failed to be carried forward to a better effect in recent times. Only a few scholars are engaged in the study of this field and their achievements are far from being satisfactory. This branch of study is now facing an imminent danger of being lost.

There was an old saying which goes, “When rite is lost, it should be sought among the common folks.” The application of this analogy here may sound somewhat farfetched, yet it can still more or less express what we mean. In the past, the studies conducted by our Chinese proved to be inadequate, whereas those in some of the foreign countries registered brilliant success. In the countries like Germany, the Soviet Union, Japan, Australia, Thailand, Cambodia, Britain, the United States, France and Korea, there exist a number of scholars who are devoted to the study of this field and have gained gratifying achievements. All this deserves our conscientious emulation. May this be considered as an analogy of “seeking the lost rite among common folks”? Among the countries mentioned above, France stands conspicuous by its outstanding achievements in this field.

As is known to all, the study of Sinology in France in the past hundred years or more has been recognizably noted for its large contingent of talented scholars, great achievements, wide scope and profundity of research work. Although the last decades have witnessed great historical changes and eventful vicissitudes, the French tradition of Sinological studies has never been broken off and on the contrary, it tends to be carried forward with still greater success. The rising generation of the French Sinologists, as numerous as the stars in the sky, have gained so many splendid achievements that it has almost overshadowed the older generations. This encouraging development makes us feel more confident than ever of the bright future of the French Sinological studies.

Among this new generation, two noted scholars, Dr Salmon and her husband Professor Lombard, merit our special attention and admiration. Both of them are commendable Sinologists known internationally for the

breadth and profundity as well as brilliant achievements gained in their studies. Besides, they both share a common characteristic, that is, apart from the studies of Sinology, they both have conducted in-depth research on the history, languages, literatures and religion of the Southeast Asian countries. Not resting content with the old written material available, they often travel far and wide in these countries, make as many friends as possible, conduct through investigations and try to collect and grasp numerous living material for corroboration of what are recorded in the books and of the relics of ancient times. The results thus achieved can not but be solid and reliable, vigorous and lively and have nothing in common with the pedantic bombast of certain scholars. If there is anyone in doubt about my statement, please read over this book edited by Dr Salmon: *Literary Migrations: Traditional Chinese Fiction in Asia*, which may serve as strong evidence.

Now I'd like to give a brief presentation of the scholastic records and academic achievements of Dr Salmon. Born in 1938, she graduated from the Chinese Department of the National Institute for Oriental Languages and Civilisations in 1962. She took her Bachelor of Laws degree in 1963 and Bachelor of Arts degree in 1964. She studied history at Beijing University from 1964 to 1966 and conducted fieldwork in Indonesia from 1966 to 1969. She graduated from the School for Advanced Studies in Social Sciences in 1969 and took her *Doctorat ès lettres* degree in 1970. From 1972 to 1973, she was in Japan, doing research on the Chinese sources kept there. Her present position is Senior Researcher at the National Centre for Scientific Research.

Dr Salmon's works cover too wide a range to be enumerated here. I can only present a partial picture by mentioning just a few works and articles written by her: *An Example of Chinese Acculturation: The Guizhou Province in the 18th Century*, running as long as 461 pages; *The Chinese of Jakarta, Temples and Communal Life*, numbering 358 pages; *Literature in Malay by the Chinese of Indonesia, a Provisional Annotated Bibliography*, totaling 580 pages. Besides, she has written a large number of substantial articles noted for their rich, accurate and reliable information. They deal with the Chinese communities of Makassar, the Chinese religion in Java, the contribution of the Chinese to the development of Southeast Asia, the history of the Chinese community in Surabaya and the Chinese epigraphy in Java, and so on and so forth.

This book now presented to the readers *Literary Migrations: Traditional Chinese Fiction in Asia* is edited by Dr Salmon. It consists of seventeen

papers contributed by the scholars from China, France, the Soviet Union, Germany, Japan, Korea, Cambodia, Indonesia, Thailand, the United States and Australia, with an introduction by our editress. The book not only represents the academic achievements scored by the scholars of many countries but demonstrates as well Dr Salmon's enthusiasm and talents. It is now translated collectively by my colleagues from the Institute of Comparative Studies and various departments concerned of Beijing University and printed in both Chinese and English by International Cultural Publishing Corporation.

I believe that the publication of this book is of great significance, for it will not only enable the Chinese readers to gain an intimate knowledge of the spread of their familiar works in Asian countries and evince within them the most exultant feelings of delight, but also acquaint the other Asian peoples with what they have received from Chinese literature so as to deepen their understanding of China and further strengthen the traditional friendship long-established between them and the Chinese people. All this is certain to make the hearts of the Chinese people linked more closely with those of other Asian peoples, which will undoubtedly help to safeguard world peace and enhance international solidarity. As a third party who is of non-Asian origin — please excuse me for using such an expression which seemingly alienates her from the Asian peoples — Dr Salmon has done for China, and in fact for the whole world, an excellent work. For this, should not we thank her from the bottom of our heart? This is written as a foreword to this book.

Beijing University  
3 May 1985





## DR SALMON AS I KNOW HER

Ge Baoquan 戈寶權

As I remember, it was in 1982 when Dr Salmon came to Beijing, she wrote me a letter, consulting me about certain problems. But it was not till 1984 that we had the opportunity to meet in Paris. That November, at the invitation of the French Ministry of Foreign Relations and the 8th University of Paris, I visited France and gave lectures there. At that time when I was giving a lecture at the Université de Paris 7, Dr Salmon, Dr Marianne Bastid, director at the National Centre for Scientific Research of France, and M. Li Zhihua, our famous translator of the romance “The Dream of the Red Chamber”, were present. Dr Salmon raised several questions regarding translations of French literature into Chinese. Afterwards, she came to Cité Universitaire where I stayed, to see me, and I went to her residence on Vaugirard Street to see her too. Since then we have formed an unforgettable friendship.

Dr Salmon lives in the South of Paris, not far from Boulevard Montparnasse and Pasteur Metro station, so the communication is convenient. It is a peaceful locality in the midst of downtown area. When I entered her room on the fifth floor, my first impression is that here is beyond all question the residence of a scholar.

The furnishing is not luxurious. But through the way to her arrangement, one can see at the first glance that it is the residence of a Sinologist and Orientalist. For in the room there are some fine arts and furniture from China and Southeast Asia. Bookshelves occupy a great part of the space in the room: there are Classics and local monographs and among them there is *The Local Monograph of Guizhou Province*. A few steps onward, on the left is the study and work-room of her husband, Prof. D. Lombard. When I called on her family, Prof. Lombard happened to be in Indonesia, so I missed the chance of seeing him. But from the nice collection of

books on Southeast Asia, it is easy to imagine what kind of research work the owner of these books is engaged in. Furthermore, there is a short passage and against its left wall line up a number of bookshelves filled with some hundred kinds of Chinese popular romances translated into various languages of Southeast Asian countries. They are the books that Dr Salmon collected and stored during the long process of her work to study on Chinese traditional fiction in Asia. A spacious drawing-room joins her study; it is Dr Salmon's work-room. Here on the bookshelves along the walls, are ranged a large number of reference books in various languages of Chinese literature history, philosophy and canonic, a number of which were printed in Hong Kong, Taiwan and Southeast Asia. The abundance of the collection shows the depth of her ken.

Sitting in her drawing-room, I conversed with her under the soft light in the midst of the dripping sound of the ceaseless rain and managed to acquaint myself with her antecedent and her research work. From December 1966 to March 1969 she investigated and did some research work in Indonesia about the culture and life of the Chinese there. In October 1980, October 1982, September and October 1984 she returned to Beijing to carry on her studies. The area of her research is wide and her works are numerous. In a period of more than twenty years, from 1965, the time that she wrote her first articles, till 1984, she published a wide range of essays.

These works were written either in French or in English and some of these were published in *France Asie*, *T'oung Pao*, *Arts Asiatiques* and *Archipel*. When I visited her, she offered me several offprints of *Archipel* of 1983 and 1984. In the issue n°26 of 1983 she had written an article in French with the collaboration of G. Hamonic which title is: "La vie littéraire et artistique des des Chinois peranakan de Makassar, 1930–1950", and in the issue n°28 of 1984 an English article headed: "Chinese Women Writers in Indonesia and their Views of Female Emancipation".

Her doctorate thesis entitled *Un exemple d'acculturation chinoise: La province du Guizhou au XVIII<sup>e</sup> siècle* that she published in 1972, is the result of her study on the historical materials and regional monographs of Guizhou Province. More recently she focused her attention especially on how Chinese literary works spread in the Southeast Asian region. In a letter of 26 June 1984 she wrote: "I am at present busy with the editing of a collective work aimed at presenting the influence of Chinese fiction in Asia". In order to realize her project she relied on scholars of many countries in the world like China, France, Korea, Japan, the Soviet Union,

West Germany, Cambodia, Thailand, Australia, etc. She wrote for the book not only a long introduction, but also some articles about traditional Chinese fiction in Indonesia and Malaysia. Through this work one can clearly see the reception given to that kind of literature in the various Asian countries. Among the Chinese books which have been translated we find *The Romance of the Three Kingdoms* (*Sanguo zhi yanyi* 三國志演義), *The Pilgrimage to the West* (*Xiyou ji* 西遊記), *Dream of the Red Chamber* (*Honglou meng* 紅樓夢), *Flowers in a Mirror* (*Jinghua yuan* 鏡花緣), as well as historical novels and cloak-and dagger stories.

In December 1984 when returning to China, I recommended this collective work to the Chinese International Cultural Publishing Company to edit it in English as well as in Chinese. On 16 January 1985 Dr Salmon wrote me a letter thanking me for my recommendation and expressed her hope for early publication.

I am glad to learn that this project which has great scientific value to comparative literature is now completed and at the same time I am glad to recommend it to academic and literary circles and to the readers all over the world.

Translated by Yan Bao

### Note

Prof. Ge Baoquan (1913– ). A well-known researcher on foreign literature, a translator and researcher on the history of the relations between Chinese and foreign literature, on the history of of translation, and on comparative literature. His works and translations are numerous. He is now research worker in the Academy of Foreign Literatures of the Academy of Social Sciences of China, academic advisor and special research worker of the Academy of Social Sciences of Jiang-Su Province. He is also honorary professor and concurrent professor of various universities and colleges in China. In November–December 1984, he visited France and gave lectures at the invitation of the French Ministry of Foreign Affairs and the 8th University of Paris.



## PREFACE TO REPRINT EDITION

This book was written between 1981 and 1986, it was first published in 1987, and it has been out of print since. The Chinese version of it by Yan Bao 顏保 et al., *Zhongguo chuantong xiaoshuo zai yazhou* 中國傳統小說在亞洲, which was also published in Beijing by the International Publishing House 國際文化出版公司 in 1989, is equally out of print. Since then more works especially in Chinese, Japanese, Korean, and Western languages have appeared which are mainly concerned with cultural exchanges between China and the countries of East Asia.

Moreover a new interest has arisen among scholars from various countries on what has been termed “Asian Translation traditions” and conferences are regularly organized on this topic. The first, on a very limited scope, was held at the SOAS in London in 2004, and gave rise to the publication of a collective book (Eva Hung and Judy Wakabayashi eds., *Asian Translation Traditions*, Manchester, St. Jerome Publ., 2005, 287 pp.) Since then three other conferences were held: the second in Baroda (2005), the third in Istanbul (2008), the fourth jointly organized by the Research Centre for Translation, The Chinese University of Hong Kong and the College of Humanities, Arts, and Social Sciences, Nanyang Technological University, Singapore, in Hong Kong (2010). The next to come, in 2012, will be organized by and held at the American University of Sharjah (AUS), the United Arab Emirates (UAE).

The Research Centre for Translation (RCT), a research unit at the Institute of Chinese Studies, Chinese University of Hong Kong (CUHK), established in 1971, which aims to promote Chinese literature through English translation works and to foster pioneering research in translation studies, has recently shown an interest for the history of literary translations in Asia. It has just launched a new annual journal entitled *Fanyishi yanjiu* 翻譯史研究 “Studies in Translation History”, which is edited by the RCT and published and distributed by Fudan University Press 復旦大學

出版社, Shanghai. This is currently the only journal in Chinese to focus on the study of translation history. It is under the joint editorship of Lawrence Wang Chi Wong (王宏志), RCT and of Uganda Sze Pui Kwan (關詩珮) from the Department of Chinese Studies, Nanyang Technological University, Singapore.

Judging from this rising interest in translation history, we thought that our little book on traditional Chinese fiction in Asia, which sets the question of Asian translations into a general framework, and so far has no equivalent, may still be of service to the researchers. So we were delighted to accept the invitation of the Nalanda-Sriwijaya Centre at the Institute of Southeast Asian Studies, Singapore to republish it.

Ideally the book should have been revised and eventually enlarged in order to incorporate the results of the newest research, especially as regards East Asia, but this has not been possible. Some contributors have departed this world; some others are too old to enrich their own contributions, while some others have disappeared from our horizon. We were compelled to content ourselves with minor revisions. We added whenever feasible some data, compiled a unique and richer bibliography, and two indexes: one for authors and translators, and another one for titles in order to facilitate the use of the book.

As regards the illustrations, we have tried our best to reproduce the original ones; however in a few cases, for technical reasons, we have been constrained to replace them by new ones. It is especially the case for the covers of Indonesian translations of Chinese martial novels.

Our thanks go once more to the Late Professor Ji Xianlin 季羨林 and his colleagues at Beijing University as well as the Late Professor Ge Baoquan 戈寶權 who deemed *Literary Migrations. Traditional Chinese Fiction in Asia (17th–20th centuries)* worthy of publication in China, and to the International Publishing House which succeeded in publishing this book, which rounds up so many languages, with so few misprints. We also thank Charles Coppel who is at the origin of this reprint project, and ISEAS' Nalanda-Sriwijaya Centre which has offered a second life to our book through ISEAS Publishing. Our gratitude also goes to E.F. Trotsevich, Martin Gimm, Dédé Oetomo, Eric Oey, George Quinn and Leo Suryadinata who kindly reread and slightly revised their texts. We also thank Mei Feng Mok who inputted Chinese characters and diacritics for Vietnamese.

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