A wide range of topics is covered in this collection of four volumes of essays in honor of Rudolf G. Wagner. The expansive time frame from pre-modern to contemporary China in China and the World – the World and China reflect the breadth of his own scholarship. The essays are also testimony to his ability to connect with scholars across the globe, across disciplines and generations.

The first volume (Transcultural Perspectives on Pre-modern China) brings together a set of contributions relating to the pre-modern period which reveals thematic clusters that correspond to the three main periods of Chinese pre-modern history. While the first six contributions on the early China period focus on conceptual questions of text interpretation and reconstruction, the following five on medieval China all deal with religious topics whereas the last four contributions, covering the late imperial period, address issues of the entangled relationship between the self and the exterior.

The contributions in the second volume (Transcultural Perspectives on Late Imperial China) are linked by a common interest in questions of transculturality, hybridity, contact zones and third spaces. These are concepts and ideas quite central to Rudolf G. Wagner’s scholarly oeuvre. Each of the contributions addresses these notions in their own particular manner, sometimes more, sometimes less explicitly. But there is more: the authors in this volume also share an interest in the hidden, the unsaid, the unknown – forgotten people and objects become main protagonists. In addition, the importance of translation as a cultural practice and new perceptions and understandings of the role of translation in Late Qing cross-and transcultural interactions and the significant impact of particular actor networks involved in these translations emerge as two more common questions addressed throughout this volume.

The studies in the third volume (Transcultural Perspectives on Modern China) span a long twentieth century of cultural production in China. All of them, each in a different manner, deal with one crucially important set of questions, one that has been very much at the heart of Rudolf G. Wagner’s work: questions of readership and reception, and, related to this, of persuasion, legitimation and trust: how does one successfully draw an audience in China; how does one convince; what is an effective rhetoric or argumentation?

The fourth and last volume (Transcultural Perspectives on Global China) is testimony to the imprint Rudolf G. Wagner has made beyond many borders, with contributions from Indoology to Egyptology and Theology, from world history, to world literature, to Esperanto as a world language, and talking about travelling concepts and objects such as tea, comics, and knowledge. This volume also contains a number of reminiscences about Rudolf G. Wagner, the border-crosser: his radical bon mots, his role as great master-teacher for people from many different walks of life, in short, his expansiveness, … and more.
China and the World – the World and China

Essays in Honor of Rudolf G. Wagner

Edited by
Barbara MITTLER,
Joachim & Natascha GENTZ
and Catherine Vance YEH

Deutsche Ostasienstudien 37

OSTASIEN Verlag
The editors thank Yang Jiechang 杨诘苍 for permission to use his picture “Mountains and Rivers so Beautiful (Country of Movements 1949–2019)” for the cover layout of the four volumes of this work. They also thank Carma Hinton for contributing her calligraphy “Every Day is a Good Day”, Nanny Kim for her many paintings and pseudo-calligraphies, and Mark Elvin for his “Sequoia in the Sierra Nevada, California”, painted in 1963.

Die vorliegende Publikation wurde durch die großzügige Unterstützung der Konfuzius-Institute an den Universitäten Heidelberg und Edinburgh und durch die Boston University, Department of World Languages & Literatures ermöglicht.

Bibliographische Information der Deutschen Nationalbibliothek

ISBN: 978-3-946114-63-5
© 2019. OSTASIEN Verlag, Gossenberg (www.ostasien-verlag.de)
1. Auflage. Alle Rechte vorbehalten
Redaktion, Satz und Umschlaggestaltung: Martin Hanke und Dorothee Schaab-Hanke
Druck und Bindung: Rosch-Buch Druckerei GmbH, Scheßlitz
Printed in Germany
Volume 3

Transcultural Perspectives on Modern China

Edited by
Barbara MITTLER
and
Natascha GENTZ
Das moderne China (Nanny Kim)
# Table of Contents

## Volume 1: Transcultural Perspectives on Pre-modern China

_Das Alte China (Nanny Kim)_

**FOREWORD**

The Joys of Transculturality – or Research and Teaching between China and the World: A Tribute to Rudolf G. Wagner (Monica JUNEJA and Barbara MITTLER) .............................................. IX

Editor’s Introduction (Joachim GENTZ) ........................................................................... XV

_Every Day Is a Good Day (Carma HINTON)_

Zhuangzi’s Twinkle and Methods without Truth (Joachim GENTZ) ............................... 1

Materialität antiker Handschriften: Beispiele aus China (Enno GIELE) ......................... 25

Concepts of “Authenticity” and the Chinese Textual Heritage in Light of Excavated Texts (Anke HEIN) .................................................................................................................. 37

Interpretation auf schwankendem Grund 1 (Nanny Kim) .............................................. 67

Biographical Genres and Biography: The Case of Yan Zun 嚴遵 (CHEN Zhi) ............. 67

The Rule of Law in Eastern Han China: Some Cases of Murder, Suicide, Theft, and Private Dispute (Robin D. S. YATES) ................................................................. 83

Zhao Qi 趙岐 and Late Han Pedantic Conceptual Analysis (Christoph HARBSMEIER) ... 107

Interpretation auf schwankendem Grund 2 (Nanny Kim) .............................................. 121

Antlers? Or Horns? Towards Understanding Gan Bao 千寶, the Historian (Michael SCHIMMELPFENNIG) .................................................................................................................. 121

Kumārajīva’s “Voice”? (Michael RADICH) .................................................................... 131

_Emptiness 1 (Nanny Kim)_

Transcending Boundaries: Afterlife Conceptions in Entombed Epitaphs and Votive Steles of the Six Dynasties’ Period (Friederike ASSANDRI) .......................................... 149

Motifs Traveled with Intentions: Mapping Tang China and the World through Pictorial Screens in Nara Period Japan (710–794) (WANG Yizhou) ........................................ 171

_Emptiness 2 (Nanny Kim)_

Studying Fears of Witchcraft in Traditional China: A Close Reading of Three Examples from Hong Mai’s The Records of a Listener (Barend TER HAAR) ......................... 203

_Chī, pi 偏, sbi 偏, hào 好: Genealogies of Obsession in Chinese Literature (Li Wai-ye) .... 213

Entangled Histories: Insights Gained from a Hodological Approach to the Blue Beryl’s Thanka on Metaphors of the Body (Elisabeth HSU) ......................................................... 233

_Emptiness 3 (Nanny Kim)_

Manchu Sources and the Problem of Translation (Mark ELLIOTT) ................... 251

Kalmyk Echoes, Torgut Returns: Poet-Exiles in a Time of Shrinking Frontiers (Haun SAUSSY) .................................................................................................................. 265
# Table of Contents

## Volume 2: Transcultural Perspectives on Late Imperial China

*Die späte Kaiserzeit China (Nanny Kim)*

**Editors' Introduction (Natascha GENTZ and Catherine Vance YEH)**

1. Kim Chŏng-hŭi 金正喜 (1786–1856): A Late Chosŏn Korean Yangban兩班 in Qing China (Benjamin A. ELMAN)

2. Early Protestant Historiography and the Travel of Some European “National Characters” to China: Karl F.A. Gützlaff’s *Gujin wanguo gangjian*古今萬國綱鑑 (1838) (Federica CASALIN)

3. Para/Texts and the Construction of Life Histories in Women’s Literary Collections in Late Imperial China: The Case of Chen Yunlian陳蘊蓮 (ca. 1800–ca. 1860) (Grace S. FONG)


5. The Pitfalls of Transnational Distinction: A Royal Exchange of Honors and Contested Sovereignty in Late Qing China (Elisabeth KASKE)

6. Medical Translation in Canton, 1850–1918 (Ellen WIDMER)

7. Kant in China: Eine philosophische Wahlverwandtschaft (Joachim KURTZ)

8. Ying Lianzhi: A Journalist Misfit Negotiating the Founding of the Tianjin *Dagongbao* (Natascha GENTZ)

9. Shandong, the Yellow River, the Local and the Global (Iwo AMELUNG)

10. 從華夷之「辨」到華夷之「變」——華語語系研究再思考 (David WANG王德威)

IX

1

23

39

51

91

109

137

171

181

201

229

259
Table of Contents VII

**Volume 3: Transcultural Perspectives on Modern China**

*Das moderne China (Nanny Kim)*

Editors’ Introduction (Barbara MITTLER and Natascha GENTZ) IX

*Worte ohne Schrift 1 (Nanny Kim)*

Is There a Common Reader in This Text? Understandings of Cholera in Daily-Use Compendia (Joan JUDGE) 1

Useful New Knowledge for Everyone to Digest? Transcultural Remakings of the Encyclopedic in the *Encyclopedic Dictionary of New Knowledge* (*Xin wenhua cishu* 新文化辭書, Shanghai 1923) (Barbara MITTLER) 25

*Xin wenhua cishu (An Encyclopedic Dictionary of New Knowledge):* An Exploratory Reading (Leo Ou-fan LEE) 41

*Worte ohne Schrift 2 (Nanny Kim)*

Betting on a Cardinal Virtue: Transcultural Formations in Shanghai Finance (Bryna GOODMAN) 55

Cultural Imperialism Redux? Reassessing the Christian Colleges of Republican China (Elizabeth J. PERRY and Hang TU) 69

*Worte ohne Schrift 3 (Nanny Kim)*

The Emergence of the Modern Civil Engineer in China, 1900–1940 (Pierre-Étienne WILL) 91

Steaming Toward the Future: Cao Ming, Locomotive, and Transcultural Socialism (Nicolai VOLLAND) 111

*Waiguo Qiaomin: A Few Comments on the CCP’s Policy Toward Foreigners in the Late 1940s* (Flavia SOLIERI) 121

*Worte ohne Schrift 4 (Nanny Kim)*

The South China Sea and How It Turned into “Historically” Chinese Territory in 1975 (Johannes L. KURZ) 133

Beijing Water 1908–2008: The Development of China’s Capital as Seen through the Lens of Its Most Elusive Resource (Thomas HAHN) 161

*Worte ohne Schrift 5 (Nanny Kim)*

Xi Jinping and the Art of Chrono-Ideological Engineering (Heike HOLBIG) 183

Innovationsrhetorik chinesischer Prägung: Eine Analyse der Rede Xi Jinping’s vom 9. Juni 2014 vor der Chinesischen Akademie der Wissenschaften in Peking (Christian SCHWERMANN) 201
Table of Contents

Volume 4: Transcultural Perspectives on Global China

China und Europa (Nanny Kim)

Editors’ Introduction (Barbara MITTLER and Catherine Vance YEH) IX

Worte ohne Schrift 6 (Nanny Kim)

是享受、还是忍受 “形单影只” — 背景视野的“孤独”问题 (LIU Dong 刘东) 1
The Quest for Chinese Tea (Dietmar ROTHERMUND) 13

Worte ohne Schrift 7 (Nanny Kim)

Einige Gedanken zu Wissenschaft und Gesellschaft in China und dem Westen (Helwig SCHMIDT-GLINTZER) 29
China in Global Context: An Alternative Perspective on World History (Paul A. COHEN) 41
Why is Esperanto so Popular in Japan? The Case of Shimada Kenji (Joshua FOGEL) 53

Worte ohne Schrift 8 (Nanny Kim)

Another China. Representations of China and the Chinese in European Comics and Graphic Novels (Michael LACKNER) 61
Lost in Transhimalayan Transculturality. Opium, Horses and an Englishman between China, Tibet and Nepal (Axel MICHAELS) 79
Karl Marx’s Critique of Religion and Christian Theology (Michael WELKER) 89

Worte ohne Schrift 9 (Nanny Kim)

The Expansive Scholar (Perry LINK) 99
汉学界的“广大教主” — 我眼中的瓦格纳先生 (XIA Xiaohong) 夏晓虹 101
Der Meister der Bonmots: Eher eine freundliche Polemik als ein giftiger Essay zur Frage der Sinologie als Wissenschaft (Wolfgang KUBIN) 105
Rudolf Wagner and the Taiping Rebellion: A “Culturalistic” Approach (Jan ASSMANN) 111
Rudolf G. Wagner’s Photographic Memory (Nara DILLON) 115

Sequoia in the Sierra Nevada, California, 1963 (Mark ELVIN)
A Handful of Haiku (Mark ELVIN) 119
Moving Mountains: Of Foolish Old Men Who Want to Move Mountains – Berge versetzen: Von verrückten alten Männern, die Berge versetzen wollen – 愚公移山 (Barbara MITTLER) 127
Two Images from Mount Tai, in Homage to Rudolf Wagner (Lothar LEDDEROSE) 133

Worte ohne Schrift 10 (Nanny Kim)

APPENDIX

List of Publications by Rudolf G. Wagner 139
Of Sun, Moon and Stars: Con-/Traversing China and the World in Salon Style – in place of a Tabula Gratulatoria (Barbara MITTLER) 149
Editors’ Introduction

Barbara MITTLER and Natascha GENTZ

The studies in this volume, arranged in rough chronological order, span a long twentieth century of cultural production in China. All of them, if each in a different manner, deal with one crucially important set of questions, one that has been very much at the heart of Rudolf Wagner’s work as well: questions of readership and reception, and, related to this, of persuasion, legitimation and trust: how does one successfully draw an audience in China; how does one convince; what is an effective rhetorics or argumentation?

Many of the essays in this volume, and even those addressing the most contemporary issues, show that one particularly popular way of convincing one’s audience in China was through referencing the past: the two concluding essays, by Heike Holbig (“Xi Jinping and the Art of Chrono-ideological Engineering”) and Christian Schwermann (“Innovationsrhetorik chinesischer Prägung”) offer two fascinating interpretations of Xi Jinping’s rhetorics in the making of his politics. Both of their essays probe different uses of the past in the legitimation of his authoritarian power. Both of them show that while it may be hard to establish empirical evidence of the impact of his particular rhetorical logic, his uses of the past have become successful models for transporting China into the future. Indeed they can be taken as one explanation for his regime’s resilience – in spite of everything one could say critically against it.

Johannes Kurz in his essay “The South China Sea and How It Turned into ‘Historically’ Chinese Territory in 1975” on uses of the South China Sea provides another example of how the past can become incredibly useful, at least (or, actually, only) internally, in propping up the stakes in contemporary territorial conflicts over a number of small islands, for example. In his reflections on 100 years of equally troubled waters and water (ab)use in Beijing (“Beijing Water 1908–2008”), Thomas Hahn, on the other hand, draws a bleak picture of Beijing’s carrying capacity in terms of water, in spite of Xi Jinping’s assurance that the “gold mountain” 金山 (economy) and the “green mountain” 绿山 (ecology) can and will be dialectically united, and that by 2035 the building of a “beautiful China” (green and well-watered) will have succeeded. This attempt at persuasion is met with great skepticism – at least on the part of the author – but apparently also within Xi’s constituencies.

Does China perhaps need new foreign hydraulics to solve the problem rather than harking back to the powers of the past? These are, in fact, questions at the heart of Pierre-Étienne Will’s essay on “The Emergence of the Modern Civil Engineer in China”. He illustrates that the Chinese engineer was eventually able to edge out the foreign engineer who, beginning in the 1860s, had been working for Western companies, mostly in enclaves like Shanghai or Tianjin, and typically in urban engineering; or who had been hired by the Chinese authorities to work on “self-strengthening” projects, in arms factories and arsenals, rapidly followed by communications, steelworks, railroads, and more. But Pierre-Étienne Will also illustrates how hydraulic engineering remained somewhat slow in its emergence in China and explains this in part by the existence of a venerable and well-tried and effective indigenous tradition.

The fraught relationship between Chinese and foreign professionals which comes to the fore here (and which echoes some of the points made earlier, in contributions to volume 2) is at the heart of a number of other essays in this volume, too: Flavia Solieri discusses “The CCP’s Policy Toward Foreigners in the late 1940s” and shows how the Chinese Communist Central Committee was deliberating rather thoroughly what freedoms to give or not to give to foreigners and how best to “make use” of them, in the months just before “Liberation” in 1949. Her reading of Party Docu-
ments on the one hand, and a foreigner’s (Derk Bodde’s) diary, on the other, makes for a fascinating shot-reverse-shot description of the production and reception of these policies. Elizabeth Perry & Hang Tu in their joint essay, “Cultural Imperialism Redux? Reassessing the Christian Colleges of Republican China”, provide one possible pre-history for what was happening then, by claiming that the termination of Christian colleges in 1952 was most likely not attributable to their failure to cultivate “Chinese characteristics”. Instead, they argue (and Solieri’s case echoes their findings) that the problem really was not one of lack of willingness to compromise and adapt to Chinese styles on the part of the foreigners. The demise of the foreign presence in China can be seen as a politicized reaction to international hostilities (and a long-established humiliation discourse). The shadow of “cultural imperialism” continues to complicate efforts to connect current initiatives back to the once reviled Christian colleges: there is fear and distrust. But to what extent do U.S. programs of Chinese studies in the PRC really display the state’s pursuit of soft power?

Building trust in foreign ideas and institutions is also at the heart of Bryna Goodman’s contribution “Betting on a Cardinal Virtue: Transcultural Formations in Shanghai Finance” which draws a fascinating picture of how the trust company was successfully introduced as a model in China in the 1920s with the help of financial pedagogy on the one hand, but mostly through clever advertisement strategies, financial journalism, and the work of Chinese economists, on the other. Her study sheds light on the political and legal contexts for the popularization of these new financial institutions and illustrates the fetishization of Western-identified financial knowledge as well as the skepticism with which these were met.

Nicolai Volland’s contribution on transcultural socialism in the field of literature (“Steaming Toward the Future: Cao Ming, Locomotive, and Transcultural Socialism”), offers another audience attitude toward the Foreign – here, it serves as an escape gate: as he argues, some of the Soviet novels, that had been translated and promoted as the benchmark of socialist fiction, in the early years of the People’s Republic, offered a space to Chinese readers where they would be able to “find all that was denied them in fictional works by their own authors.” The simultaneity and coexistence within the literary field of the early PRC, of fictional works by Chinese authors and by writers from across the socialist world, then, resulted in a heterogeneous landscape that allowed for diverse and one might even say “liberal” modes of reading and writing. Reading in context what was not necessarily intended to be read together created a hybrid mix in the readers’ minds that had the potential to become a catalyst for new creative endeavors.

Old and new style encyclopedias are a genre which typifies this kind of juxtaposition of very disparate reading matters and thus appeals, at least potentially, to many different types of audiences. Three studies in this volume deal with encyclopedic works – one of Rudolf’s great interests, manifested in many thousands of scanned pages of rare encyclopedias, done by his own hand – probing into questions of readership and audience: Joan Judge’s contribution “Is There a Common Reader in This Text? Understandings of Cholera in Daily-Use Compendia” tackles the question of how common readers – “the people” – in late Qing and Republican China read and understood the conglomerates of new and old knowledge and presented them on the pages of these encyclopedic collections. Her study on the dissemination of popularized medical science and how this was potentially used during medical crises such as the cholera outbreaks in the late 19th century, offers a first glimpse at how reading these encyclopedic works could translate into (useful!) action.

Barbara Mittler’s and Leo Lee’s contributions on the Encyclopedic Dictionary of New Knowledge (EDNK) Xin wenhua cishu 新文化辞書 of 1923 both problematize the claim for “usefulness” in some of these encyclopedic works. Leo Lee presents a close reading of the sections on Religion, Philosophy and Thoughts in this work, including a meticulous study of the selection processes and actors involved. He provides fascinating insights into how this knowledge was produced and presented and
how taxonomies of knowledge are framed and epistemologies were created. Clearly encyclopedists of
the EDNK were not innocent conveyors of “objective” knowledge of the time.

While Leo Lee unravels the intellectual mindset of compilers of the encyclopedia – China’s Re-
publican mainstream intellectuals, one could perhaps say – by highlighting what is not being said
and which European mainstream philosophers are not being mentioned, Barbara Mittler addresses
the same question from the opposite angle. She scrutinizes what is being said and which European
composers are mentioned, and questions whether or not this knowledge could in fact have made
sense to the contemporary reader, in the way that the paratexts of the work, the preface, for example,
say they would. In her interpretation, she situates this particular new Chinese encyclopedic diction-
ary in the global context by comparing its own programmatic statements about its purpose and
intentions with self-proclamations of encyclopedic texts in Europe and other parts of the world.

While it is incredibly difficult to grasp the figure of the actual historical reader and to enter the
world of historical reception, all of these studies, in bringing together different sources, and in read-
ing additional texts, images, memories and reactions to these texts, provide glimpses of a history of
Chinese readers’ reactions and responses to China and the world in the long twentieth century.