

The Volume at a Glance: Invited Essay, Articles & Scholarly Notes

Invited Essay

Founding a Scholarly Journal for the Southeast Conference

HOWARD M. FEDERSPIEL, *The Ohio State University*

In this invited essay, Howard Federspiel, the founding editor of the journal that today is the *Southeast Review of Asian Studies*, reflects on the journal's 1979 origins.

Articles

Early Modern Chinese Reactions to Western Missionary Iconography

ANTHONY E. CLARK, *University of Alabama*

Although most recent scholarship related to Western imperialism in late Imperial China has centered on conflicts surrounding the Boxer Uprising (1899–1900), this study explores earlier modes of religious representation that contributed to those conflicts. Here, such works as the *Bixie jishi* 辟邪紀實 (A record of facts to ward off heterodoxy), *Mingchao poxie ji ba juan* 明朝破邪集八卷 (Ming Court anthology of exposing heresy in eight *juan*), and other documents held in Vatican archives are used to consider how missionary iconography was (mis)interpreted and (mis)represented by native Chinese elite through the late Ming 明 (1368–1644) and Qing 清 (1644–1912) eras. Close investigation of these works reveals that the Western image of the Crucifixion precipitated condemnatory reactions by Confucian literati. According to indigenous Chinese, the image of the crucifix evidenced a man who was resolutely “un-Confucian”—both “unfilial” and “correctly condemned.”

Sheiks and Samurai: Léon Roches and the French Imperial Project

DANA IRWIN, *Emory University*

Although largely unknown today, French diplomat Léon Roches (1809–1901) had a lengthy career in service that delineated the shape of French imperial interests during the nineteenth century. He served during the formation of French control over North Africa and during the dissolution of Japan's Tokugawa (1603–1868) shogunate. His life illustrates the major French discourses surrounding colonial areas; and his cultural assumptions informed the decisions of his *politique personelle*. By restoring a place to Roches in the history of the French Empire, we can better understand the influence of cultural discourses on international policy.

Ezra Pound's Poetic Mirror and the “China Cantos”: The Healing of the West

QINGJUN LI, *Middle Tennessee State University*

Of all non-Asian figures in twentieth-century American literature, Ezra Pound (1885–1972) had the most overt relation to China. Pound made Confucianism an integral part of his project of rethinking the future of the West and committed himself to updating

Confucian values to correspond to social changes in the modern world. In this article, the author analyzes Pound's Canto XIII and Cantos LIII, LV, and LVI from the "China Cantos," arguing that Pound used poetry as his medium to mirror those Confucian values that he felt were indispensable for the healing of Western civilization and culture. Pound's use of Chinese characters and concepts in his "China Cantos" therefore acts as an intaglio, mirroring onto the reader the truth that Pound believed: Whenever Confucian ideas were put into action, the human experience was the better for it; and if the West could appropriate these ideals and values, its decay could be healed.

Jack London's Influential Role as an Observer of Early Modern Asia

DANIEL A. MÉTRAUX, *Mary Baldwin College*

For his novels and short stories, Jack London (1876–1916) is regarded as one of America's most popular writers. Less known today is the fact that he was also an astute observer of East Asian politics, societies, and peoples. Working as a journalist for several newspapers and magazines, he filed numerous articles and essays covering the Russo-Japanese War (1904–5) and even foresaw the rise of Japan and China as world powers. This article provides an overview of London's journalistic and literary contributions about Asia, his insights into Asian ethnic and political complexities, and his vision for pan-Asian/American cooperation.

Sustainability of India's Welfare System in the Context of Globalization: A Comparative Study of Maharashtra and Tamil Nadu

SAI MA, *School of Advanced International Studies, Johns Hopkins University*

In the globalization–welfare debate, the key questions are whether and how welfare states sustain themselves in the face of increasing international capital mobility and national competitiveness. This article situates the Indian case within the debate by examining India's sub-national welfare programs and systems. By analyzing the Maharashtra Employment Guarantee Scheme and the Tamil Nadu Pension Scheme, the author identifies welfare program design as an important factor in explaining the sustainability of state-level welfare systems. The author argues that the liberal and means-tested feature of the protective regime in Tamil Nadu tends to divide constituents' support for welfare expansion, leading, in turn, to lower public spending. On the other hand, the promotive nature of the welfare system in Maharashtra enhances universal social rights and thus shapes a broad political coalition among social welfare supporters, resulting in higher public spending.

The Relationship between Sufis and Inner Asian Ruling Elites

TIMOTHY MAY, *North Georgia College & State University*

Sufism flourished during the thirteenth century in the Middle East and Central Asia. The Mongol conquests have been given much credit, at least for the spread of Sufism, since Sufis immigrated—as did many others—to safer regions to avoid the destruction of war. Afterward, a variety of relationships developed between Sufis and Inner Asian elites during the period of the Mongol Empire, in the successor khanates, and eventually in other Inner Asian kingdoms. Still, Sufism and its relationship with Inner Asia, particularly among the Inner Asian elites, remains a largely neglected area of study. This article examines the historiography of the field and synthesizes what is known of the relationship between Sufis and Inner Asian elites. By examining Sufism and its position and attitudes from the thirteenth to the sixteenth century, one can see a metamorphosis of this relationship from one of hostility to one of mutual benefit.

Chains of Elusiveness: Buson and Kitō's "Momosumomo" *Haikai* Sequences

CHERYL A. CROWLEY, *Emory University*

"Momosumomo" ももすもも (Peaches and plums) is a collection of *haikai* 俳諧 linked-verse sequences composed in 1780 by Yosa Buson 与謝蕪村 (1716–83) and his main disciple, Takai Kitō 高井几董 (1741–89). Unlike most Japanese linked verse—normally written in a single session—the two sequences of "Momosumomo" were composed by letters exchanged over a period of several months. What resulted are sequences that demonstrate not only the unpredictability and surprise that is customary in *haikai* but also a level of restraint and subtlety that is unmatched in other *haikai* of this period. This article explores the verses of "Momosumomo" as examples of ways that eighteenth-century *haikai* poets exploited the ambiguity and indeterminacy of the linked form to create sequences where voice, point of view, and identity shift with each successive link, resulting in collaborative works that create numerous loosely connected but discrete narratives.

The Tower of Power's Finest Hour: Stupa Construction and Veneration in the *Lotus Sutra*

JOHN M. THOMPSON, *Christopher Newport University*

The *Saddharmapuṇḍarīka Sūtra*, also known as the *Lotus Sutra*, has a marked devotional orientation, with much of the devotionalism centering on the building of stupas, or Buddhist burial mounds. This article examines several important passages in the *Lotus Sutra* that center on the construction and veneration of stupas. In addition, the author provides examples of the influence that images of stupas found in the *Lotus Sutra* have had on the arts and cultures of East Asia. He argues that the implications of stupa-related passages in the *Lotus Sutra* can reveal crucial aspects of East Asian Buddhism and can challenge Western stereotypes about the religion.

Ambiguous and Amiss: Li Shangyin's Poetry and Its Interpretations

LI ZENG, *University of Louisville*

One striking feature of Li Shangyin's 李商隱 (ca. 812–58) poetry is its ambiguity, which has fascinated and frustrated generations of critics and scholars, giving rise to widely divergent interpretations. Through an analysis of Li Shangyin's famous poem "Jin se" 錦瑟 (The ornamented zither) and a survey of representative interpretations of his poetry by different schools in history, this article describes some of Li Shangyin's ambiguous characteristics and points out the inappropriateness and harmfulness of the interpretations that have resulted from misuse of certain criteria derived from the Chinese tradition of canonical exegesis. Believing that Li Shangyin's creation of highly ambiguous semantic structures in his poems was more for aesthetic than for political considerations, the author suggests that, in reading Li Shangyin's ambiguous poems, one should allow flexibility in terms of their topical references so as properly to grasp and appreciate the ambiguous significance.

Scholarly Notes

Placing "Qinghai Studies" in the Field of China and Inner Asia

CHIA NING, *Central College*

In this scholarly note, Chia Ning argues for the creation of a field of Qinghai 青海 studies to recognize the unique historical and cultural contributions of present-day Qinghai Province, China, a multiethnic region in the Chinese hinterlands that has been influenced by Tibetan, Mongol, Han Chinese, and Muslim populations over the centuries.

Digital Music Success in China: Suggested Guidelines for Foreign Firms

HOWARD H. COCHRAN JR. & DAVID J. MOSER, *Belmont University*

In this scholarly note, nine guidelines are recommended to foreign firms seeking to sell digital music in China as firms attempt to access one of the fastest-growing and most significant country markets for entertainment product sales in the world. A complementary piece is Jessica Gisclair's "The Dissonance between Culture and Intellectual Property in China."

Contagion: Thinking about Cholera in Nineteenth-Century Burma

PETER A. COCLANIS, *University of North Carolina at Chapel Hill*

In this scholarly note, Peter Coclanis utilizes fragmentary evidence relating to an outbreak of cholera in Burma in the early 1840s to open up a discussion about issues relating to narrativity and historical method more generally.

Asia in World History: Notes on Pedagogical Scholarship

LUCIEN ELLINGTON, *University of Tennessee at Chattanooga*

After discussing high school and undergraduate students' problematic perceptions toward world history, Lucien Ellington describes four pedagogical works that can help students better understand the role of Asia in history—and that can help instructors teach about Asia more effectively in world-history survey courses.

The Dissonance between Culture and Intellectual Property in China

JESSICA GISCLAIR, *Elon University*

In this scholarly note, Jessica Gisclair explores various complexities of culture and jurisprudence with respect to intellectual property rights in China. This piece provides a useful supplement to Howard H. Cochran Jr. and David J. Moser's suggestions for foreign firms breaking in to the Chinese music market.

The Consolidation of Place and Punishment in Seventeenth-Century Japan: Kanazawa Prisons and Criminal Justice

DAVID NELSON, *Austin Peay State University*

In this scholarly note, based on archival research carried out for his doctoral dissertation, David Nelson examines the use—and eventual discontinuance—of several methods of capital punishment in seventeenth-century Kanazawa, Japan.

A Culture in Decline: The Mississippi Delta Chinese

JOHN G. THORNELL, *North Carolina Wesleyan College*

John Thornell documents the history of Chinese settlers in the Mississippi Delta in this scholarly note, quoting from, among other sources, interviews carried out in 2000 as part of an oral history project funded by the Mississippi Humanities Council.

The *Tian Zu Hui* (Natural Foot Society):

Christian Women in China and the Fight against Footbinding

BRENT WHITEFIELD, *Valparaiso University*

In this scholarly note, Brent Whitefield suggests that the Christian missionary-led campaign against footbinding in late nineteenth-century China missed the opportunity to create a connection between the Gospel and the ethics of abolition: women were emancipated, but Christianity was not widely spread as a result.