

## CULTURAL ALLUSIONS AND HUMOROUS EFFECTS OF OCCULT DEPICTIONS IN *NIGHT FERRY*

Aiqing Wang

University of Liverpool

Email: [aiqing.wang@liverpool.ac.uk](mailto:aiqing.wang@liverpool.ac.uk)

---

### ARTICLE INFORMATION:

Received: 18 October 2021

Accepted: 20 December 2021

Published: 31 January 2022

DOI: <https://doi.org/10.30996/anaphora.v4i2.5805>

---

**Abstract.** 夜航船 *Yehang Chuan* 'Night Ferry' (Zhang 1987) is an encyclopaedic masterpiece and the chef-d'oeuvre of 张岱 Zhang Dai (circa 1597-1689), an illustrious historian, poet, dramatist, essayist, aesthete, musician and gastronomist in late Ming and early Qing China. *Night Ferry* cumulates more than four thousand entries and encompasses a veritable cornucopia of topics in an elephantine range. In this research, I investigate Chapter Twenty 方术 *Fang Shu* 'Alchemy and Sorcery' of *Night Ferry*, which comprises Section 符咒 *Fu Zhou* 'Amulets and Incantations' and Section 方法 *Fang Fa* 'Prescriptions and Practices'. Both sections abound with depictions pertaining to occult acts and paranormal forces, the vast majority of which embody cultural allusions concerning religion, divination and patriarchy. Furthermore, Chapter 'Alchemy and Sorcery' is featured by humorousness, though *Night Ferry* is not a dedicated jestbook. The humorous effect in *Night Ferry* is not attained via sarcasm or homo-/hetero-erotism, as manifested by derisive and prurient jokes compiled in a renowned pre-modern jestbook entitled 笑林广记 *Xiao Lin Guang Ji* 'A Collection of Classic Chinese Jokes' (Youxi Zhuren 1799/1993).

**Keywords:** *Zhang Dai, Taoism and Buddhism, divination, Xiao Lin Guang Ji*

### INTRODUCTION

Born into an affluent aristocratic family enriched by land revenue and royal largesse, 张岱 Zhang Dai (circa 1597-1689) is a prolific and versatile intellectual in late Ming (1368-1644) and early Qing (1644-1912), who has expertise in a profusion of realms (Benfey 2007, Zhang 2012). Zhang is celebrated as a historian who examines the demise of the Ming dynasty that renders his life turbulent and impoverished (Spence 2005, 2007: 10-12), a poet and dramatist who has composed myriads of works with various themes (Dardess 2008, Kelly 2021), a self-deprecating essayist integrating stances with history and scenery (Chen

2003, Campbell 2012), an aesthete impinged upon by the 性灵 *xingling* 'native sensibility' school highlighting authentic representation (Zhang 2006, Liu 2012, Yuan 2012, Huang 2013), a musician with aptitudes for not only music performances and presentations, but also music theories and articles (Lam 2011, 2020), as well as a gastronomist with treatises on tea (Yin 2001: 308, Pan et al 2010). Zhang's chefs-d'oeuvre comprise poetry, prose and biographical writing, exemplified by a prose anthology 陶庵梦忆 *Taoan Mengyi* 'Dream Reminiscence of Taoan' (1644), 自为墓志铭 *Ziwei Muzhiming* 'Epitaph for Myself' (1665) and 西湖梦寻 *Xihu*

*Mengxuan* 'Search the West Lake in Dreams' (1671) pinpointing places of interest in Hangzhou (Gu 2011, Xiang 2015, Yang 2016: 79, Zhou 2018).

In *Return to Dragon Mountain: Memories of a Late Ming Man* (2007) composed by a British-born American historian and sinologist Jonathan Spence (aka 史景迁 Shi Jinqian), Zhang is compared to an 'excavator' who exhibits 'passions for many things and many people' and strives to 'get into the deep and dark places' of memory (Spence 2007: 12). As stated by Zhang himself in the preface of *Dream Reminiscence of Taoan*, the quagmire of travails and predicaments he falls prey to should be regarded as divine retribution for his erstwhile opulent lifestyle and quasi-fantasy indulgence (Lee 2016, Carlitz 2018, Struve 2019: 205) (Example (1)).

(1) 鸡鸣枕上，夜气方回，因想余生平，繁华靡丽，过眼皆空，五十年来，总成一梦。今当黍熟黄粱，车旋蚁穴，当作如何消受？遥思往事，忆即书之，持向佛前，一一忏悔。

In my bed at cockcrow, reminiscences come into my mind. My erstwhile life of magnificence and extravagance has vanished into thin air, rendering the past five decades dreamlike. After awakening from reverie, how should I spend the rest of my life? I ponder and reminisce about the past as repentance to express in front of the Buddha.

(Preface. *Dream Reminiscence of Taoan*. Tran. Mine).

Apart from a multitude of literary, historical, philosophical, musical and

medical writings, Zhang has also cumulated an encyclopaedic masterpiece entitled 夜航船 *Yehang Chuan* 'Night Ferry' (Zhang 1987). *Night Ferry* is constituted of twenty chapters with one hundred and twenty-five subcategories containing over four thousand entries, and it encompasses a veritable cornucopia of topics, ranging from astronomy and geography to politics and education, from the three pivotal institutionalised religions to societal rituals and norms, from archaic accounts to foreign terminologies, and from legions of historical personages and the masses from both ends of the social spectrum to the immortals and celestial spirits (Miao 2021). In addition to the all-inclusive range of content, *Night Ferry* is also marked by an exceedingly wide temporal span, in that folklore and fiction in the anthology can be traced back to the Pre-Qin (pre-221 BC) era (Shao 2013). According to the authorial statement in the preface, *Night Ferry* is merely to equip readers with miscellaneous knowledge to impress interlocutors (Benfey 2007, Liu 2019), as in Example (2). Nonetheless, this encyclopaedia is a seamless integration of meticulousness and delightfulness (Ran 1996) and saliently embodies Zhang's scientific knowledge and thinking and embracement of Western science (Yu 2012).

(2) 天下学问，惟夜航船中最难对付。...昔有一僧人，与一士子同宿夜航船。士子高谈阔论，僧畏怯，拳足而寝。僧人听其语有破绽，乃曰：“请问相公，澹台灭明是一个人、两个人？”士子曰：“是两个人。”僧曰：“这等尧舜是一个人、两个人？”士

子曰：“自然是一个人！”僧乃笑曰：“这等说起来，且待小僧伸伸脚。”余所记载，皆眼前极肤浅之事，吾辈聊且记取，但勿使僧人伸脚则可已矣。故即命其名曰《夜航船》。

Amongst all varieties of knowledge in the world, the one on a night ferry is the hardest to eclipse...Once upon a time, a monk and a scholar slept in the same cabin of a night ferry. Awed by the scholar's articulateness, the monk lay nervously with his legs huddled up. The monk then noticed flaws in the scholar's talk, so he asked the latter: 'Excuse me, sir, does Tantai Mieming refer to one person or two people?' The scholar said: 'Two people.' The monk asked again: 'What about Yao Shun?' The scholar replied: 'Of course one person!' The monk burst into laughter: 'In that case, let me stretch my legs.' What I record here is just superficial common knowledge we chat about and bear in mind, and hopefully it can keep the monk huddled. That is why the title is 'Night Ferry'.

(Preface. *Night Ferry*. Trans. Mine)

## METHOD

This research adopts the research method of hermeneutic analysis. The researcher scrutinise Chapter Twenty entitled 方术 *Fang Shu* 'Alchemy and Sorcery' (Trans. Mine) and investigate its cultural allusions and humorous attributes.

## RESULT AND DISCUSSION

### A. Cultural Allusions

Chapter Twenty 方术 *Fang Shu* 'Alchemy and Sorcery' is constituted of two sections, viz. 符咒 *Fu Zhou* 'Amulets and

Incantations' and 方法 *Fang Fa* 'Prescriptions and Practices' (Trans. Mine), and the latter contains useful life hacks for readers to act upon. For instance, Example (3) and Example (4) extracted from 'Prescriptions and Practices' illustrate helpful tips on fishing and being economical with household costs respectively.

(3) 猪尿胞贮萤火，缀网中沉之水底，则鱼聚观，夜举网则鱼必多。

Fill a pig bladder with fireflies and sink it under water with a fishing net. Fish will be drawn to the light, and you will catch tons of fish.

(Prescriptions and Practices. *Night Ferry*. Trans. Mine)

(4) 读书灯香油一斤，入桐油三两，耐点，又辟鼠耗。以盐置盏中，省油。

To prepare lamp oil, mix animal oil with tung oil in a proportion of ten to three. This recipe can save oil and prevent rats from consuming. Adding salt into lamps also saves oil.

(Prescriptions and Practices. *Night Ferry*. Trans. Mine)

Although Section 'Prescriptions and Practices' is enriched by deployment of indigenous flora and fauna, which is seemingly justified by scientific rationale, both sections in 'Alchemy and Sorcery' comprise accounts of the supernatural, exemplified by Examples (5-6) pertaining to medicine and healthcare.

(5) 咒疟法，取梨一个，先吸南方气一口，将梨子咒曰：“南方有池，池中有水，水中

有鱼，三头九尾，不食人间五谷，唯食疟鬼。”咒三遍，吹于梨上，书“敕杀死”三字，令病人临发前食之。

A prescription to cure malaria. Take a breath towards the south and cast a spell on a pear: ‘The fish is living in a pond in the south. The fish has three heads and nine tails. The fish eats no grain but demons of malaria.’ Chant the spell for three times and blow a puff on the pear. Write ‘imperial edict of death sentence’ on the pear and let the patient consume it prior to the onset of malaria. (Amulets and Incantations. *Night Ferry*. Trans. Mine)

(6) 凡患偷针眼者，以布针一条，对井以目睛睨视之。已而，折为两段，投井中，眼即愈，勿令人知。

If you grow a sty, take a needle and squint it above a well. Then break the needle in half and throw it into the well. Do it secretly, and you will recover soon. (Prescriptions and Practices. *Night Ferry*. Trans. Mine)

I propound that the vast majority of depictions concerning paranormal forces and astral activities in Chapter Twenty are ascribed to religion, divination and patriarchy.

First, occult conduct portrayed in ‘Amulets and Incantations’ and ‘Prescriptions and Practices’ is inextricably intertwined with religion. Since the Tang (618-907 AD) dynasty, institutionalised religions and their sub-religions have been coexisting harmoniously with each other and with folk religion (aka popular religion)

in imperial China (Cohen 1992, Brook 1993, Teiser 1996, Gentz 2011, Norenzayan 2016). Notwithstanding disparate precepts and liturgies (Huang 1998, Adler 2002), the indigenous Confucianism and Taoism (aka Daoism) and the Sinicised Buddhism of alien provenance have been functioning as a syncretism with a salient degree of harmony (Gong and Gong 2010, Han 2011, Shan 2012). Such contemporaneity is dubbed as 儒释道三教合一 *Ru Shi Dao sanjiaoheyi* ‘unity of Confucianism, Buddhism and Taoism’ (Smith 1978, Clart 2007, Fan and Whitehead 2011, Shahar 2013).

As implied by the title of Chapter Twenty, viz. ‘Alchemy and Sorcery’, its content is strongly correlated with Taoism that entail such beliefs and practices. An idiom 急急如律令 *jiji ru lüling* that is of a Taoist connotation is frequently attested from ‘Amulets and Incantations’: this section only comprises approximately one thousand Chinese characters, yet the idiom occurs four times, such as in Example (7).

(7) 辟蚊子，咒曰：“天地太清，日月太明，阴阳太和，急急如律令！敕。”面北阴念七遍，吸气吹灯草上，点之。

To repel mosquitoes, chant towards the north for seven times: ‘Heaven and earth; sun and moon; *yin* and *yang*. Urgent as law! Admonishment.’ Blow a puff on a lamp wick and light it. (Amulets and Incantations. *Night Ferry*. Trans. Mine)

The literal meaning of *jiji ru lüling* is ‘urgent as law’ (Chen 2019), and it was initially employed in government

documents during the Qin (221-207 BC) and Han (206 BC-220 AD) dynasties to highlight priority; this expression was then adopted by Taoist exorcists and psychics in both verbal and written forms (Li 2000). Consequently, *jiji ru lüling* has evolved into a well-established Taoist convention and is also cited in literary works (Zdic.net 2021), exemplified by 祭龙文 *Ji Long Wen* 'To Beseech the Dragon King' composed by an illustrious realistic poet 白居易 Bai Juyi (aka Po Chü-I, 772-846 AD) to beseech for rainfall (Example (8)).

(8) 若三日之内, 一雨滂沱, 是龙之灵, 亦人之幸。礼无不报, 神其听之! 急急如律令。

If there is heavy rain within three days, it will be the Dragon King's blessing on human beings. We mortals will offer ritual sacrifice, Lord Dragon! We beseech you to consider this request! Urgent as law.

(*To Beseech the Dragon King*. Trans. Mine)

Furthermore, Taoist representation in Chapter Twenty of *Night Ferry* can be epitomised by divinities. For instance, Example (9) alludes to four marine deities, who are collectively referred to as 四海水帝神王 *Sihai Shuidi Shenwang* 'Divine Kings of Four Seas' (Trans. Mine) and have been introduced in a range of Taoist compendia, such as 洞渊集 *Dongyuan Ji*, 上清灵宝大法 *Shangqing Lingbao Dafa* and 太上九赤班符五帝内真经 *Taishang Jiuchibanfu Wudi Neizhenjing*. I postulate that the entry in Example (9) is adapted from lines in a Taoist scripture 上清黄庭养神经 *Shangqing Huangting Yangshen Jing* 'Shangqing Scripture of Cultivation via

*Huangting*' (Trans. Mine) compiled by an anonymous Taoist practitioner circa Tang and Song (960-1279) dynasties (Hu 1995: 342-343). As can be seen from Examples (9-10), Zhang's entry in *Night Ferry* bears similitude to the original Taoist scripture, yet deities' names in two texts are quasi-homophonic, rather than identical. It is notable that the idiom *jiji ru lüling* appears in Example (10), which further demonstrates its frequent occurrence in Taoist treatises.

(9) 辟百邪恶鬼, 令人不病疫, 常以鸡鸣时存心念四海神名三七遍, 曰: "东海神阿明, 南海神祝融, 西海神巨来, 北海神禹强。" 每入病人宅, 存心念三遍, 口勿诵。

To avoid various diseases and demons and not to be infected or bewitched, subvocalise names of four marine deities at cockcrow for twenty-one times: 'Aming the East Sea God, Zhurong the South Sea God, Julai the West Sea God and Yuqiang the North Sea God'. Before entering a patient's household, subvocalise the names for three times, but do not vocalise. (Amulets and Incantations. *Night Ferry*. Trans. Mine)

(10) 东海神名阿明, 西海神名咒良, 南海神名巨乘, 北海神名愚强。四海大神辟百鬼, 荡凶灾, 急急如律令。

The East Sea God is called Aming; the West Sea God is called Zhouliang; the South Sea God is called Jucheng; the North Sea God is called Yuqiang. Gods of Four Seas exorcise all devils and repel disasters and misfortunes. Urgent as law.

(*Shangqing Scripture of Cultivation via Huangting*. Trans. Mine)

Owing to ‘unity of Confucianism, Buddhism and Taoism’, *Night Ferry* is featured by not only Taoist, but also Buddhist elements. For instance, Example (11) extracted from Section ‘Amulets and Incantations’ contains a Buddhist terminology 揭谛 *jiedi* that is derived from a Buddhist classic Prajñāpāramitāhṛdayasūtra, namely, 摩诃般若波罗蜜多心经 *Mohe Bore Boluomiduo Xin Jing* or 心经 *Xin Jing* ‘Heart Sutra’ for short (Buswell and Lopez 2017), as in Example (12). As a preponderant Buddhist conception, *jiedi* is drawn on in a prodigious amount of literary works, represented by 西游记 *Xiyou Ji* ‘Journey to the West; Records of the Westward Journey’ and 水浒传 *Shuihu Zhuan* ‘Outlaws of the Marsh; Water Margin’, two of the Four Great Classical Novels in Chinese literature.

(11) 倒念《揭谛咒》七遍, 能使网罟无所  
得。

Chanting *Jiedi Sutra* backwards for seven times can prevent a net from catching any fish or birds.

(Amulets and Incantations. *Night Ferry*.  
Trans. Mine)

(12) 揭谛揭谛, 波罗揭谛, 波罗僧揭谛, 菩  
提萨婆诃。

Gone, gone, gone beyond, gone altogether  
beyond, O what an awakening, all-hail!

(*Heart Sutra*. Trans. Conze 1958: 101-102)

Analogously, 娑婆诃 *suopohe* in Example (13) is derived from another Buddhist classic Nīlakaṇṭha Dhāraṇī, viz. 大悲咒 *Da Bei Zhou* ‘Great Compassion Mantra’. As can be seen from Example (13) and Example (11) above, entries recording Buddhism-related spells are in stark contrast to that in Example (3): the former deeds are intent on preventing animals from doom and hence accord with Buddhist canons of benevolence, whereas the fishing skill taught in Example (3) is profit-driven.

(13) “唵地哩穴哩娑婆诃”, 此咒, 居人家  
每夜点烛了, 面北立志, 心念诵七遍, 将剔  
灯杖子, 灯焰上度过, 搅油七匝, 能免一切  
蛾蠓投焰之苦。

After lighting an oil lamp each night, face north and subvocalise ‘an di li xue li suopohe’ for seven times. Then heat a pick over the flame and stir the oil in circles for seven times. It can prevent all moths and small flies from flying into the flame.

(Amulets and Incantations. *Night Ferry*.  
Trans. Mine)

Second, apart from the institutionalised Taoism and Buddhism, ‘Alchemy and Sorcery’ in *Night Ferry* is replete with divinatory allusions derived from 易经 *Yi Jing*, aka 周易 *Zhou Yi* ‘I Ching; Book of Changes’. *Yi Jing* predominantly illuminates formation of the universe, man-nature interaction as well as myriads of branches of knowledge such as philosophy and traditional Chinese medicine (Chang 2009, Lu 2013, Xu et al 2015), so it has been unanimously adulated as the wellspring of Tao (Dao), one of the Five Classics of

Confucianism as well as 群经之首 *qunjing zhi shou* 'the first among the Chinese classics' for over two millennia (Gu 2005: 257, Encyclopaedia Britannica 2007, Zheng 2008). Dated back to the 7<sup>th</sup>c BC, *Yi Jing* is marked by observational and cosmographical origins, and it has been regarded as a symbolic system of interpretation as well as a foundation for decision making and action taking (Cheng 2002, Redmond and Hon 2014, Adler 2021).

Example (14) extracted from 'Amulets and Incantations' is a paradigm pertaining to traditional Chinese divination, in that it contains 乾 *Qian* 'Heaven', a preponderant quintessence from *Yi Jing*. *Qian* is the name of an idiographic symbol (Mou 2009: 63), viz. a trigram belonging to 八卦 *Ba Gua* 'Eight Trigrams', and it is paired with 坤 *kun* 'Earth' to form broad cosmic strength (Smith 2009, Nielsen 2015, Li 2019). Given its association with Heaven, *Qian* is pure *yang* energy and thus the source of all movements, which enables a material substrate and unfolding of creative patterns (Jones 2008: 1-2, Schöter 2011). In Example (14), writing the Chinese character representing *Qian* is surmised to be able to cure centipede stings, presumably by virtue of belief in the divine intervention of Eight Trigrams.

(14) 凡被蜈蚣咬, 急以手指于地上“乾上”中书一“王”字, 于“王”字内撮土糝咬处, 即愈。

If you are stung by a centipede, immediately write 'Qian hexagram top' on

the ground with your finger, and then write the character 'king' on it. Take a pinch of dust from where the 'king' is written and sprinkle your cut with the dust. Your cut will heal up.

(Amulets and Incantations. *Night Ferry*. Trans. Mine)

In terms of Example (15), it involves 五行 *Wu Xing* 'Five Elements; Five Agents' and 六甲 *Liu Jia* 'Six Jia', the earliest extant records of which are also attested in *Yi Jing* (Smith 2012). The construal of *Wu Xing* denotes Gold, Wood, Water, Fire and Earth, which underpins Chinese cosmology as well as the proposition regarding two types of primal power, i.e. 阴 *yin* and 阳 *yang* (Sivin 1995: 6, Harper 1999, Wang 2005). In the realm of divination, *Wu Xing* is deployed in combination with physiognomic theory (Shi and Wu 2016, Wang 2020) and is applied to *fengshui* and architecture, by means of analysing surrounding landforms and building shapes with reference to productive and counterproductive relationships (Lip 2008: 79, Du 2015, Wang 2016, Zhuang 2017). *Wu Xing* is also applied to an array of other realms, exemplified by astro-calendrical cult and self-legitimation of new regimes (Forke 1975: 233-237, Liu 1994, Wang 2019). In terms of *Liu Jia*, it denotes astrocalendrical elements of 天干 *Tian Gan* 'Heavenly Stems; Celestial Stems' in the sexagenary cycle, and it is believed to originate from *Wu Xing* (Kalinowski 2007, Mollier 2008: 119, Suleski 2018). In Example (15), *Wu Xing* and *Liu Jia* are surmised to possess medical power, which, I assume, is due to the fact that *Wu Xing* and *Liu Jia* correspond to humans' five and

six major viscera respectively. According to traditional Chinese medicine, human bodies and actions are interwoven with *Wu Xing, Liu Jia* and nature (Yang and Yang 2013, Chen 2016), which is expounded by a medical treatise 黄帝内经 *Huangdi Neijing* ‘The Yellow Emperor’s Classic of Internal Medicine’ attributed to the semi-mythical figure 黄帝 Huangdi circa 2600 BC (Sigerist 2015, Curran 2018).

(15) 一切疾患疼痛咒枣法, 咒曰: “金木水火土, 五行助力, 六甲同威, 天罡大神, 收入枣心, 枣入肠中, 六腑安宁, 万病俱息。急速求荣!” 用枣一个, 念咒一遍, 吸罡气一口入枣中。男去尖, 女去蒂, 用水嚼下, 忌厌物七日。

To cure any illness or sore, take a jujube and chant: ‘Gold, Wood, Water, Fire and Earth—the Five Elements come to help with the mighty Six Jia. Tiangang gods are gathered in the core, so as soon as the jujube enters the bowels, all viscera will be in good health and all diseases will disappear. Chop-chop!’ Take one jujube and chant the spell once, and then blow a puff on it. Remove the jujube’s ends for a male patient and its pedicle for a female patient. Chew the jujube before flush it down with water. Refrain from consuming unhygienic food in the next seven days.

(Amulets and Incantations. *Night Ferry*. Trans. Mine)

Third, the superstitious conduct in Example (16) encapsulates son preference as an immemorial manifestation of patriarchy in pre-modern China. By virtue of the palpable influence of Confucianism emphasising filial piety and ancestral

worship (Hwang 1999, Ivanhoe 2000: 2, Chan and Tan 2004, Van Norden 2019), throughout Chinese history, there has been conspicuous gender inequality and a universal preference for large families, especially for sufficient male heirs (Croll 1985, Li and Cooney 1993, Wang et al 2020). Sons in pre-modern China were able to continue family lines, enhance mothers’ familial status and attend to funeral arrangements under a patriarchal matrimonial framework (Bernhardt 1995, Hall and Ames 1996: 64-65, Bray 1997: 114, Nichols 2011, Chen and Wang 2013), and sons also served as primary providers of financial support and life care in parental households (Lee et al 1994, Lin et al 2003); postnuptial daughters, by contrast, were subject to a conventional axiom that 嫁出去的女儿泼出去的水 *jia chuqu de nüer po chuqu de shui* ‘a married daughter is like split water’ (Xie 2021: 2), which means ‘[o]nce a daughter marries, she is lost to her family forever, since by tradition, she always has gone to live with her husband’s family’ (Herzberg 2016: 311). Such a son preference was further reinforced by the dominance of an agricultural economy in imperial China, which entailed men acting as primary labourers and hence their higher income (Gustafsson and Li 2000, Ge and Zeng 2011, Guo and Yan 2015).

(16) 妇人怀娠欲成男者, 以斧密置床下, 以刀口向下, 必生男; 鸡伏卵, 用此法, 亦多成雄。

If a pregnant woman wants to give birth to a son, she can hide an axe under her bed,



with the blade facing down. This method works for both women and hens.

(Prescriptions and Practices. *Night Ferry*. Trans. Mine)

## B. Humorous Effect

Notwithstanding the amusing story in the preface (see Example (2)), *Night Ferry* does not fall under the category of jestbooks. In imperial China, extant records of humorous sensibilities can be attested from archaic philosophical texts dating back to 论语 *Lunyu* 'Analects' circa 5<sup>th</sup>c BC (Harbsmeier 1989, 1990), yet dedicated assemblages on humour did not appear until 笑林 *Xiao Lin* 'The Forest of Laughs' collected by 邯郸淳 Handan Chun (circa 132-221 AD) (Gu 2000, Lee 2011, Baccini 2014), followed by anthologies such as 启颜录 *Qi Yan Lu* 'Record of Bright Smiles' by 侯白 Hou Bai (581-618 AD) (Baccini 2016, 2020, Song and Guo 2017). The most famed pre-modern jestbook is 笑林广记 *Xiao Lin Guang Ji* 'A Collection of Classic Chinese Jokes' (Youxi Zhuren 1799/1993) collected by a pseudonymised compiler 游戏主人 *Youxi Zhuren* 'Master of Games' (who is arguably a scholar called 程世爵 Cheng Shijue), which encompasses more than six hundred jokes in the Ming-Qing period (Rea 2015: 22, Hsu 2015: 7, Leggieri 2020, 2021).

In this section, I contrast humorous entries in 'Alchemy and Sorcery' with jokes compiled in the jestbook *Xiao Lin Guang Ji*.

Humour demonstrates self-enhancing, self-defeating, affiliative or aggressive style (Kuiper et al 2004, Martin 2007). There are three theories of laughter: 1) superiority theory, viz. laughter is

parallel to derision or mockery; 2) incongruity theory, viz. laughter is triggered by illogical or unexpected elements; and 3) relief theory, viz. laughter is a physical sign of released nervous energy or repressed emotion (Beard 2014: 36-38). In a Chinese context, humour is construed as a controversial disposition in social interaction and a personality attribute mainly possessed by related professionals (Lin 1974, Yue 2008, 2010, 2011, Davis 2011, Xu 2011); the Chinese sense of humour is disparate from 滑稽 *huaji* 'just funny' that includes joking behaviour and ridiculous speech (Liao 2003, Gao 2004, Chen 2013). In terms of Chinese jokes, they can be divided into: 1) humorous jokes (幽默笑话 *youmo xiaohua*) castigating misdeeds; 2) sarcastic jokes (嘲讽笑话 *chaofeng xiaohua*) conveying hostility; and 3) bunter jokes (诙谐笑话 *huixie xiaohua*) evoking laughter (Yue 2010).

I postulate that humorous entries in 'Alchemy and Sorcery' can be regarded as bunter jokes, the expressions of which are intent on amusement, rather than sarcasm or censure. For instance, Example (17) describes an obvious, useless solution, so I posit that it accords with the relief theory involving released emotion. As for the preposterous acts of threatening trees for harvest and rainfall in Examples (18-19), I propound that their humorous effect is triggered by lack of rationality, consistent with the incongruity theory.

(17) 皂荚水触人眼, 痛不可忍, 持衬衣角揩之, 即愈。

If you have solution of Chinese honey locust in the eyes and it hurts, just wipe it off with the hem of clothes, and you will be fine.

(Prescriptions and Practices. *Night Ferry*. Trans. Mine)

18) 树不生果, 除夜着一人伏树下, 一人持斧问云: “你生果否? 不生, 斫汝作柴!” 树下一人应云: “我生! 我生!” 是年即结实。

If a tree does not fruit, send two men to the tree on New Year's Eve. One man should interrogate the tree with an axe: 'Will you fruit? If not, I will fell you for logs!' The other man should lie prone under the tree and reply: 'I will! I will!' The tree will fruit in the upcoming year.

(Prescriptions and Practices. *Night Ferry*. Trans. Mine)

(19) 求雨法, 命巫师入深山, 择枫树有怪形者, 以茅缆系之, 喝问: “有雨否?” 一人应曰: “必有雨! 必有雨!”

A way to beseech for rainfall. Order a sorcerer to go deep into the mountains and find a strangely shaped maple tree. Tie the tree with a straw rope and interrogate it: 'Is it going to rain?' Another man must reply: 'Definitely! Definitely!'

(Prescriptions and Practices. *Night Ferry*. Trans. Mine)

In terms of *Xiao Lin Guang Ji*, it is featured by acerbic satire (讽刺 *fengci*), the Chinese expression of which is constituted of 'to mock' and 'to stab; to sting' (Xu 2006, Sample 2011, Chen 2013, Moser 2018). To be more specific, a multitude of jokes collected in *Xiao Lin Guang Ji* manifest mild and abhorrent satire as well as realistic and

surrealistic satire (Yin 2014, Leggieri 2021). Moreover, I propound that *Xiao Lin Guang Ji* abounds with sarcastic jokes characterised by a modern form of humour, viz. cold humour (冷幽默 *leng youmo*). Cold humour is a variation of the Western terminology for black humour (Liao 2001: 140, 276), and it denotes dry and harsh cynicism pertaining to social inequalities exhibited in verbal and non-verbal conduct (Yue 2010, 2018: 7, 176). Paradigms of sarcastic, cold jokes in *Xiao Lin Guang Ji* can be illustrated by Example (20) and Example (21) extracted from Chapter Nine 贪吝 *Tan Lin* 'Cupidity and Stinginess' (Trans. Mine), which satirise avaricious and tight-fisted deeds respectively.

(20) 一人性最贪, 富者语之曰: “我白送你一千银子, 你与我打死了罢。” 其人沉吟良久, 曰: “只打半死, 与我五百两何如?”

A rich man asked a very greedy man: 'How about I give you a thousand silver and beat you to death?' The greedy man pondered for long and replied: 'How about you give me five hundred and beat me half dead?' (Cupidity and Stinginess. *Xiao Lin Guang Ji*. Trans. Mine)

(21) 一人为虎衔去, 其子执弓逐之, 引满欲射。父从虎口遥谓其子曰: “我儿须是兜脚射来, 不要伤坏了虎皮, 没人肯出价钱。”

A man was dragged away by a tiger, so his son ran to rescue him with a bow. When his son was about to shoot an arrow, he bellowed: 'Son, aim at its feet! Don't hurt

the torso! A broken tiger skin won't sell a good price!

(Cupidity and Stinginess. *Xiao Lin Guang Ji*. Trans. Mine)

Furthermore, *Xiao Lin Guang Ji* is rife with prurient jokes marked by coarse innuendoes or depictions in graphic detail, predominantly in chapters entitled 闺风 *Gui Feng* 'Inner Chamber Customs' and 僧道 *Seng Dao* 'Buddhist Monks and Taoist Priests' (Trans. Mine): the former is dedicated for suggestive themes and obscene plots, while the latter is also prone to sexual titillation. For instance, risqué jokes in Examples (22-23) describe promiscuous entanglements and adulterous encounters, in which women are regarded with disdain and as objects of heterosexual male desire. In this sense, the risqué jokes can be expounded by the superiority theory that entails mockery and derision.

(22) 有妇诉官云：“往井间汲水，被人从后淫污。”官曰：“汝那时何不立起？”答曰：“若立起，恐脱了出来耳。”

A woman reported to a court official: 'When I was drawing water from a well, I was raped from behind.' The official asked her: 'Why didn't you stand up?' The women replied: 'That would make the thing slip out.'

(Inner Chamber Customs. *Xiao Lin Guang Ji*. Trans. Mine)

(23) 一翁扒灰，事毕，揖其媳曰：“多谢娘子美情。”媳曰：“爹爹休得如此客气，自己家里，那里谢得许多。”

After having sex with his daughter-in-law, an old man said to her: 'Thank you for your hospitality.' The daughter-in-law said: 'No need to thank, dad. We are family.'

(Inner Chamber Customs. *Xiao Lin Guang Ji*. Trans. Mine)

Analogously, in Chapter 'Buddhist Monks and Taoist Priests' of *Xiao Lin Guang Ji*, there is a myriad of liberated heterosexual and homosexual jokes with settings in Buddhist and Taoist monasteries. For instance, Example (24) implies same-sex anal intercourse among Taoist priests; Example (25) not only describes prostitution and Buddhist monks' breach of abstinence from sex, but also alludes to homosexual eroticism of Buddhist monks and their heterosexual entanglements with nuns. Both examples treat religious practitioners with derision, and thus can be accounted for by the superiority theory.

(24) 有买粪于寺者，道人索倍价，乡人诃之。道人曰：“此粪与他处不同，尽是师父们桩实落的，泡开来一担便有两担。”

A gong farmer went to a monastery to purchase excrement for fertilisation, but surprisingly, he was charged double. A Taoist hold him: 'Excrement here should be more expensive, because it has been pressed solid by priests. With some water, the bulk will double.'

(Buddhist Monks and Taoist Priests. *Xiao Lin Guang Ji*. Trans. Mine)

(25) 一僧嫖院，以手摸妓前后。忽大叫曰：“奇哉奇哉！前面的竟像尼姑，后面的宛似徒弟。”

A Buddhist monk went to a brothel and stroked a prostitute's intimate parts. He burst into an exclamation: 'How strange! How strange! Your front is like nuns', but your behind is like my disciples'.'

(Buddhist Monks and Taoist Priests. *Xiao Lin Guang Ji*. Trans. Mine)

## CONCLUSION

Chapter 'Alchemy and Sorcery' in *Night Ferry* is constituted of 'Amulets and Incantations' and 'Prescriptions and Practices', both of which abound with supernatural depictions enriched by religious, divinatory and patriarchal allusions. First, entries pertaining to occult acts and paranormal forces embody tenets and credence of institutionalised religions, viz. the indigenous Taoism and the Sinicised Buddhism of alien provenance. Second, enigmatic descriptions are inextricably intertwined with quintessential construals derived from the divinatory masterpiece *Yi Ji*, exemplified by *Wu Xing*, *Ba Gua* and *Liu Jia*. Third, superstitious conduct in *Night Ferry* encapsulates the immemorial son preference in pre-modern China under a patriarchal framework.

Apart from supernatural depictions, entries in 'Alchemy and Sorcery' also manifest humorousness. The humorous effect in *Night Ferry* is featured by pure amusement and entertainment, which can be expounded by the incongruity theory and the relief theory. The jestbook *Xiao Lin Guang*, however, is characterised by satire that accords with the superiority theory. Moreover, *Xiao Lin Guang Ji* is rife with

homo- and hetero-erotism highlighting promiscuous encounters and adulterous innuendoes. In obscene jokes collected in *Xiao Lin Guang Ji*, women and religious practitioners are regarded with disdain and derision, so those prurient jokes need to be explained via the superiority theory involving mockery.

## REFERENCES

- Adler, J. A. (2002). *Chinese Religious Traditions*. New York: Pearson.
- Adler, J. A. (2021). Zhu Xi's Conception of Yijing Divination as Spiritual Practice. In *The Making of the Global Yijing in the Modern World: Cross-cultural Interpretations and Interactions*, ed. Benjamin Wai-ming Ng, 9-24. Singapore: Springer.
- Baccini, G. (2014). Forest of Laughter and Traditional Chinese Jestbooks». In *Encyclopedia of Humor Studies*, ed. Salvatore Attardo, 246-248. Los Angeles: SAGE Publications.
- Baccini, G. (2016). Traditional Chinese Jestbooks and Ming Revival. In *Linking Ancient and Contemporary: Continuities and Discontinuities in Chinese Literature*, eds. Tiziana Lippiello, Chen Yuehong and Maddalena Barengi, 69-80.
- Baccini, G. (2020). Approaching Jokes and Jestbooks in Premodern China. In *The Palgrave Handbook of Humour, History, and Methodology*, eds.

- Daniel Derrin and Hannah Burrows, 201-220. Cham: Palgrave Macmillan.
- Beard, M. (2014). *Laughter in Ancient Rome: On Joking, Tickling, and Cracking Up*. Oakland, California: University of California Press.
- Benfey, C. (2007). China Passage. *The New York Times*. 07 October 2007. <https://www.nytimes.com/2007/10/07/books/review/Benfey-t.html>.
- Bernhardt, K. (1995). The inheritance rights of daughters: The song anomaly? *Modern China* 21, 269-309.
- Bray, F. (1997). *Technology and gender: Fabrics of power in late imperial China*. Berkeley: University of California Press.
- Brook, T. (1993). Rethinking Syncretism: The Unity of the Three Teachings and Their Joint Worship in Late-Imperial China. *Journal of Chinese Religions* 21.1, 13-44.
- Buswell, R. E. Jr & D. S. Lopez Jr. (2017). Gate gate pāragate bodhi svāhā. In *The Princeton Dictionary of Buddhism*. Princeton, NJ: Princeton University Press. <https://www.oxfordreference.com/view/10.1093/acref/9780190681159.001.0001/acref-9780190681159-e-1585>.
- Campbell, D. M. (2012). Mortal ancestors, immortal images: Zhang Dai's biographical portraits. *PORTAL Journal of Multidisciplinary International Studies. Politics and Aesthetics in China* 9.3, 1-26.
- Carlitz, K. (2018). The Lively World of Ming Dynasty Thought - Symptoms of an Unruly Age: Li Zhi and Cultures of Early Modernity. By Rivi Handler-Spitz. Li Mengyang, the North-South Divide, and Literati Learning in Ming China. By Chang Woei Ong. Confucian Image Politics: Masculine Morality in Seventeenth-Century China. By Ying Zhang. *The Journal of Asian Studies* 77(2), 500-506.
- Chan, A. & S.-h. Tan. (2004). Introduction. In *Filial piety in Chinese thought and history*, eds. Alan Chan and Sor-Hoon Tan, 9-16. London: RoutledgeCurzon.
- Chang, W. (2009). Reflections on Time and Related Ideas in the Yijing. *Philosophy East and West* 59.2, 216-229.
- Chen, G. & F. Wang. (2013). 探索与选择: 当下我国“重男轻女”思想刍议 Tansuo yu xuanze: Dangxia woguo zhongnanqingnv sixiang chuyi [Exploration and choice: The current son preference in China]. *Journal of Chongqing University of Science and Technology* 10, 71-73.
- Chen, G.-h. (2013). Chinese concepts of humour and the role of humour in teaching. In *Humour in Chinese Life and Culture: Resistance and Control in Modern Times*, eds. Jessica Milner

- Davis and Jocelyn Chey, 193-214. Hong Kong: Hong Kong University Press.
- Chen, P. (2003). “都市诗人”张岱的为人  
与为文 Dushi shiren Zhang Dai de  
weiren yu weiwen [“Urban Poet”  
Zhang Dai: His Life and Prose].  
*Journal of Literature, History and  
Philosophy* 05, 77-86.
- Chen, S. (2016). 从生物医学研究的角度  
理解中医的阴阳五行 Cong shengwu  
yixue yanjiu de jiaodu lijie zhongyi de  
yinyang wuxing [Yinyang and Wuxing  
theory in traditional Chinese  
medicine on the point of biomedical  
research]. *Medical Research and  
Education* 33.4, 17-23.
- Chen, X. (2019). “急急如律令”怎么翻? 这  
还真不是一件小事 Jiji ru lvling  
zenme fan? Zhe hai zhenbushi yijian  
xiaoshi [How to translate Jiji ru lvling?  
This is really not a small thing]. *Wen  
Hui Pao*. 22 August 2019.  
[http://www.chinawriter.com.cn/n1/  
2019/0822/c419388-31309702.html](http://www.chinawriter.com.cn/n1/2019/0822/c419388-31309702.html).
- Cheng, C.-y. (2002). Philosophy of Change.  
In *Encyclopedia of Chinese  
Philosophy*, ed. Antonio S. Cua, 517-  
524. New York and London:  
Routledge.
- Clart, P. (2007). The concept of ‘folk  
religion’ in the study of Chinese  
religions: Retrospect and prospects.  
In *The fourth Fu Jen University  
Sinological Symposium: Research on  
religions in China: Status quo and  
perspectives*, ed. Zbigniew  
Wesolowski, 166-203. Xinzhuang,  
Taiwan: Furen University.
- Cohen, M. L. (1992). Religion in a State  
Society: China. In *Asia: Case Studies  
in the Social Sciences*, ed. Myron L.  
Cohen, 17-31. New York: M. E.  
Sharpe, Inc.
- Conze, E. (1958). *Buddhist Wisdom Books:  
Containing the Diamond Sutra and  
the Heart Sutra*. Crows Nest: Allen &  
Unwin.
- Croll, E. (1985). Introduction: Fertility  
Norms and Family Size in China. In  
*China’s One-Child Family Policy*, eds.  
Elisabeth Croll, Delia Davin and  
Penny Kane, 1-36. London: Palgrave  
Macmillan.
- Curran, J. (2008). The Yellow Emperor’s  
Classic of Internal Medicine. *BMJ*  
336(7647): 777. DOI:  
10.1136/bmj.39527.472303.4E.
- Davis, J. M. (2011). The Theory of Humours  
and the Traditional Chinese  
Medicine. In *Humour in Chinese Life  
and Letters*, eds. Jocelyn Chey and  
Jessica Milner Davis, 31-36. Hong  
Kong: Hong Kong University Press.
- Du, J. (2015). 阴阳五行对故宫的影响  
Yinyang wuxing dui gugong jianzhu  
de yingxiang [The impact of yinyang  
and Five Elements on the Forbidden

- City]. *Journal of Chifeng University* 36.1: 86-86.
- Encyclopaedia Britannica. (2017). Yijing. In *Britannica concise encyclopedia*. Britannica Digital Learning.
- Fan, L. & J. D. Whitehead. (2011). Spirituality in a Modern Chinese Metropolis. In *Chinese Religious Life*, eds. David A. Palmer, Glenn Shive and Philip L. Wickeri, 13-29. Oxford and New York: Oxford University Press.
- Forke, A. (1975). *World-conception of the Chinese: Their Astronomical, Cosmological and Physico-philosophical Speculations*. London: Probsthain.
- Gao S.-l. (2004). 幽默的界定及其学科归属问题 Youmo de jieding jiqi xueke guishu wenti [The definition of humour and its categorization as an academic discipline]. *Qishi Xuekan* 31(5), 100-104.
- Ge, Y. & X. Zeng. (2011). The effect of marker discrimination on gender wage Gap in Urban China. *Economic Research Journal* 46(6), 45-56.
- Gentz, J. (2011). Rational choice and the Chinese discourse on the Unity of the Three Religions (sanjiao heyi 三教合一). *Religion* 41.4, 535-546.
- Gong, W. & D. Gong. (2010). 儒释道三教合一与僧伽崇拜图像 Rushidao sanjiao heyi yu sengjia chongbai tuxiang [Unity of Confucianism, Buddhism and Daoism and totems of monks]. *Aesthetics* 04, 87-89.
- Gu, M. D. (2005). The “Zhouyi” (Book of Changes) as an Open Classic: A Semiotic Analysis of Its System of Representation. *Philosophy East and West* 55.2, 257-282.
- Gu, N. (2000). 中国最早的小说家——邯郸淳 Zhongguo zuizaode xiaoshuojia—Handan Chun [The earliest novelist in China—Handan Chun]. *The Knowledge of Classical Literature*, 77-80.
- Gu, Q. (2011). 张岱《西湖梦寻》的文化解读 Zhang Dai Xihu mengxun de wenhua jiedu [Cultural Analysis of *Dreaming about His Dream around the West Lake* by Zhang Dai]. *Journal of Dali University* 10(7), 53-55.
- Guo, K. & S. Yan. (2015). Gender gap in labor market and the related regulations. *Economic Research Journal* 50(7), 42-56.
- Gustafsson, B. & S. Li. (2000). Economic transformation and the gender earnings gap in urban China. *Journal of Population Economics* 13, 305-329.
- Hall, D. L. & R. T. Ames. (1996). *Thinking through Confucius*. Trans. Yiwei Jiang and Zhilin Li. Nanjing: Jiangsu People’s Publishing House.

- Han, X. (2011). 全真道三教合一的理论特征 Quanzhendao sanjiaoheyi de lilun tezheng [Quan zhen dao: a combination of Taoism, Confucianism and Buddhism]. *Journal of Lanzhou University* 05, 1-6.
- Harbsmeier, C. (1989). Humor in Ancient Chinese Philosophy. *Philosophy East and West* 39.3. *Philosophy and Humor*, 289-310.
- Harbsmeier, C. (1990). Confucius Ridens: Humor in The Analects. *Harvard Journal of Asiatic Studies* 50.1, 131-161.
- Harper, D. (1999). Ying Yang and Five Agents. In *The Cambridge History of Ancient China: From the Origins of Civilization to 221 BC*, eds. Michael Loewe and Edward L. Shaughnessy, 860-866. Cambridge: Cambridge University Press.
- Herzberg, L. (2016). Chinese Proverbs and Popular Sayings. In *The Routledge Encyclopedia of the Chinese Language*, ed. Chan Sin-Wai, 295-314. Oxon and New York: Routledge.
- Hsu, P.-C. (2015). *Feng Menglong's Treasury of Laughs: A Seventeenth-Century Anthology of Traditional Chinese Humour*. Leiden: Brill.
- Hu, F. (1995). Ed. *中华道教大辞典 Zhonghua daojiao da cidian [Chinese dictionary of Taoism]*. Beijing: China Social Sciences Press.
- Huang, S. (2013). 童心、至情、性灵: 浅谈明清言情小说之繁荣 Tongxin, zhiqing, xingling: Qiantan Ming Qing yanqing xiaoshuo zhi fanrong [Childhood, emotion and xingling: Analysing the development of Ming-Qing romantic fiction]. *Journal of Southwest Agricultural University* 11.8, 114-117.
- Huang, X. (1998). 三教合一在我国发展的过程、特点及其对周边国家的影响 Sanjiaoheyi zai woguo fazhan de guocheng, tedian jiqi dui zhoubian guojia de yingxiang [The development, characteristics and influence on neighbouring countries of sanjiaoheyi in China]. *Philosophical Research* 08, 25-31.
- Hwang, K.-K. (1999). Filial piety and loyalty: Two types of social identification in Confucianism. *Asian Journal*
- Ivanhoe, P. J. (2000). *Confucian moral self cultivation*. Indianapolis, IN: Hackett.
- Jones, P. (2008). *The I Ching: Points of Balance and Cycles of Change*. London: Karnac Book Ltd.
- Kalinowski, M. (2007). Time, space and orientation: Figurative representations of the sexagenary cycle in ancient and medieval China. In *Graphics and Text in the Production of Technical Knowledge in China: The Warp and the Weft*, eds. Francesca Bray, Vera Dorofeeva-



- Lichtmann and Georges Métaillé, 135-168. Leiden and Boston: Brill.
- Kelly, T. (2021). The Inscription of Remnant Things: Zhang Dai's "Twenty-Eight Friends". *Late Imperial China* 42.1, 1-43.
- Kuiper, N. A., M. Grimshaw, C. Leite & G. Kirsh. (2004). Humor is not always the best medicine: specific components of sense of humor and psychological well-being. *Humor: International Journal of Humor Research* 17(1-2), 135-168.
- Lam, J. S. C. (2011). Music and Masculinities in Late Ming China. *Asian Music* 42.2, 112-134.
- Lam, J. S. C. (2020). Zhang Dai's (1597-1680) music life in late Ming China. In *The Ming World*, ed. Kenneth M. Swope, 343-365. London and New York: Routledge.
- Lee, C. Y. (2016). Dream and emotions in the Tao'an Mengyi. *International Communication of Chinese Culture* 3, 43-55.
- Lee, L. X. H. (2011). Shared Humour: Elitist Joking in Shishuo xinyu (A New Account of Tales of the World). In *Humour in Chinese Life and Letters: Classical and Traditional Approaches*, eds. Jocelyn Chey and Jessica Milner Davis, 89-116. Hong Kong: Hong Kong University Press.
- Lee, Y.-J., W. L. Parish & R. J. Willis. (1994). Sons, daughters, and intergenerational support in Taiwan. *American Journal of Sociology* 99, 1010-1041.
- Leggieri, A. (2020). Testing the Limits of Pirandello's Uumorismo: A Case Study Based on Xiaolin Guangji. In *The Palgrave Handbook of Humour, History, and Methodology*, eds. Daniel Derrin and Hannah Burrows, 221-238. Cham: Palgrave Macmillan.
- Leggieri, A. (2021). Magistrates, Doctors, and Monks: Satire in the Chinese Jestbook Xiaolin Guangji. In *The Rhetoric of Topics and Forms*, ed. Gianna Zocco, 369-380. Berlin and Boston: De Gruyter.
- Li, F. (2000). 急急如律令 Jiji ru lǐng [Urgent as law]. *The Encyclopedia and Dictionary of Education*. National Academy for Educational Research. <http://terms.naer.edu.tw/detail/1307422/>.
- Li, J. & R. S. Cooney. (1993). Son Preference and the One Child Policy in China: 1979-1988. *Population Research and Policy Review* 12.3, 277-296.
- Li, L. (2019). 大骨四方风名与八卦的五行配属 Dagu sifang fengming yu bagua de wuxing peishu [The correlation between dagu sifang fengming and eight trigrams in terms of five elements]. *Journal of Western* 84, 64-72.

- Li, X. (2010). 从《滴天髓》看中国传统艺术观 Cong Ditiandui kan zhongguo chuantong yishuguan [Analysing China's traditional artistic view from Ditiandui]. *Movie Review* 02, 109-110.
- Liao, C.-C. (2001). *Taiwanese Perceptions of Humor: A Sociolinguistic Perspective*. Taipei: Crane Publishing.
- Liao, C.-C. (2003). Humor versus huaji. *Journal of Language and Linguistics* 2(1), 25-46.
- Lin, I.-f, N. Goldman, M. Weinstein, Y.-h. Lin, Y. T. Gorrindo & T. Seeman. (2003). Gender differences in adult children's support of their parents in Taiwan. *Journal of Marriage and Family* 65, 184-200.
- Lin, Y. (1974). Introduction to Chinese wit and humor. In *Chinese wit and humor*, ed. George Kao. New York, NY: Sterling.
- Lip, E. (2008). *Feng Shui in Chinese Architecture: The definitive book that explains the role of feng shui in Chinese architecture*. Singapore: Marshall Cavendish International Private Limited.
- Liu, C. (2012). 张岱审美情韵和文化心理探析 Zhang Dai shenmei qingyun he wenhua xinli tanxi [Exploration of Zhang Dai's aesthetic preference and mentality]. *Academic Exchange* 06, 165-169.
- Liu, J. (1994). *神秘的五行 Shenmi de wuxing [Mysterious Wuxing]*. Nanning: Guangxi Nation Publishing House.
- Liu, M. (2019). 这条专属于江南的“夜航船” Zhetiao zhuanshuyu jiangnande yehangchuan [A ferry that belongs exclusively to the south of the Yangtze River]. *Wen Hui Pao*. 29 July 2019.  
<https://wenhui.whb.cn/zhuzhan/bihui/20190729/279793.html>.
- Lu, D. (2013). Influence of I-ching (Yijing, or The Book of Changes) on Chinese medicine, philosophy and science. *Acupunct Electrother Res* 38(1-2), 77-133.
- Martin, R. (2007). *The Psychology of Humor: An Integrative Approach*. Burlington, MA: Elsevier Academic Press.
- Miao, H. (2021). 《夜航船》：一位晚明文人身眼中的世界图景 Yehangchuan: Yiwei wanming wenren yanzhongde shijie tujing [Yehangchuan: The world in the eyes of a late Ming scholar]. *Guangming Daily*. 04 February 2021.  
[http://www.xinhuanet.com/book/2021-02/04/c\\_139720516.htm](http://www.xinhuanet.com/book/2021-02/04/c_139720516.htm).
- Mollier, C. (2008). *Buddhism and Taoism Face to Face: Scripture, Ritual, and Iconographic Exchange in Medieval*

- China. Honolulu: University of Hawai'i Press.
- Moser, D. (2018). Keeping the Ci in Fengci: A Brief History of the Chinese Verbal Art of Xiangsheng. In *Not Just a Laughing Matter: Interdisciplinary Approaches to Political Humor in China*, eds. King-fai Tam and Sharon R. Wesoky, 77-95. Singapore: Springer.
- Mou, B. (2009). *Chinese Philosophy A-Z*. Edinburgh: Edinburgh University Press.
- Nichols, R. (2011). A Genealogy of Early Confucian Moral Psychology. *Philosophy East and West* 61.4, 609-629.
- Nielsen, B. (2015). Cycles and Sequences of the Eight Trigrams. *Journal of Chinese Philosophy* 41.1-2, 130-147.
- Norenzayan, A. (2016). Theodiversity. *Annual Review of Psychology* 67.1, 465-488.
- Pan, C.-t., B.-l. Luo & G.-r. Li. (2010). 水淫茶癖: 晚明張岱的感官世界 Shui yin cha pi: Wanming Zhang Dai de ganguan shijie [Shui-Yin-Cha-Pi: Chang Dai's Realm of Sense in Late Ming Dynasty]. *NKUHT Journal of General Education* 07, 69-78.
- Ran, Y. (1996). 挽救江湖 (代序言) Wanjiu jianghu (dai xuyan) [To save the world (as a preface)]. In *夜航船* *Yehang chuan [Night ferry]* by Zhang Dai. Chengdu: Sichuan Arts and Literature Press.
- Rea, C. (2015). *The Age of Irreverence: A New History of Laughter in China*. Oakland, California: University of California Press.
- Redmond, G. & T.-K. Hon. (2014). Divination: Fortune-telling and philosophy. In *Teaching the I Ching (Book of Changes)*. Oxford: Oxford University Press. <https://oxford.universitypressscholarship.com/view/10.1093/acprof:oso/9780199766819.001.0001/acprof-9780199766819-chapter-2>.
- Sample, J. C. (2011). Contextualizing Lin Yutang's essay 'On Humour': Introduction and Translation. In *Humour in Chinese Life and Letters: Classical and Traditional Approaches*, eds. Jocelyn Chey and Jessica Milner Davis, 169-190. Hong Kong: Hong Kong University Press.
- Schöter, A. (2011). The Yijing: metaphysics and physics. *Journal of Chinese Philosophy* 38.3, 412-426.
- Shahar, M. (2013). Violence in Chinese Religious Traditions. In *The Oxford Handbook of Religion and Violence*, eds. Michael Jerryson, Mark Juergensmeyer and Margo Kitts. DOI: 10.1093/oxfordhb/9780199759996.013.0009.

- Shan, C. (2012). *The Basic Spirit of Chinese Culture and National Faith*. Berlin and Heidelberg: Springer.
- Shao, Q. (2013). 《夜航船》语义分类系统初探 Yehangchuan yuyi fenlei xitong chutan [Semantic classification of Yehangchuan]. *Modern Chinese* 05, 56-58.
- Shi, B. & C. Wu. (2016). *Anthropometry in Ancient China—Based on the Physiognomy Book of Divine Fortuneteller Ma Yi*. Paper presented at 2<sup>nd</sup> Annual International Conference on Social Science and Contemporary Humanity Development (SSCHD).
- Sigerist, H. E. (2015). Foreword. In *Huang Ti Nei Ching Su Wen. The Yellow Emperor's Classic of Internal Medicine*, Trans. Ilza Veith, xiii-xv. Oakland: University of California Press.
- Sivin, N. (1995). *Medicine, Philosophy and Religion in Ancient China: Researches And Reflections*. Aldershot: Variorum Series.
- Smith, R. J. (1978). The 'Three Teachings': Confucianism, Taoism, and Buddhism. *Rice Institute Pamphlet - Rice University Studies* 64. <https://hdl.handle.net/1911/63329>.
- Smith, R. J. (2009). *The Book of Changes as a Mirror of the Mind: The Evolution of the Zhouyi (周易) in China and Beyond*. Paper for the Fourth International Conference of Analytical Psychology and Chinese Culture, Fudan University, Shanghai, PRC. 10-12 April 2009.
- Smith, R. J. (2012). The Making of a Classic. In *The I Ching: A Biography*. Princeton and Oxford: Princeton University Press.
- Song, Y. & K. Guo. (2017). 《启颜录》诙谐风格的语言学分析 Qi Yan Lu huixie fengge de yuyanxue fenxi [Linguistic analysis of the humorous style of Qi Yan Li]. *Journal of Hubei University* 44.4, 129-134.
- Spence, J. D. (2005). Cliffhanger Days: A Chinese Family in the Seventeenth Century. *The American Historical Review* 110.1, 1-10.
- Spence, J. D. (2007). *Return to Dragon Mountain: Memories of a Late Ming Man*. New York: Viking.
- Struve, L. A. (2019). *The Dreaming Mind and the End of the Ming World*. Honolulu: University of Hawai'i Press.
- Suleski, R. (2018). The Troublesome Ghosts: Part 2. In *Daily Life for the Common People of China, 1850 to 1950: Understanding Chaoben Culture*, 327-357. Leiden and Boston: Brill.
- Teiser, S. F. (1996). The Spirits of Chinese Religion. In *Religions of China in*

- Practice*, ed. Donald S. Lopez, 3-37. Princeton: Princeton University Press.
- Van Norden, B. (2019). Mencius. In *Stanford Encyclopedia of Philosophy*, ed. Edward N. Zalta. <https://plato.stanford.edu/entries/mencius/>.
- Veith, I. (2015). Introduction: Analysis of the Huang Ti Nei Ching Su Wên. In *Huang Ti Nei Ching Su Wen. The Yellow Emperor's Classic of Internal Medicine*, Trans. Ilza Veith, 1-76. Oakland: University of California Press.
- Wang, A. (2005). Yinyang Wuxing. *Encyclopedia of Religion* 14, 9887-9890.
- Wang, D. (2016). 浅析阴阳五行系统理论对北京四合院建筑的影响 Qianxi yinyang wuxing xitong lilun dui Beijing siheyuan jianzhu de yingxiang [Discussing the influence of yiyang and Five Elements theories on Beijing siheyuan buildings]. *Urbanism and Architectural Forum*, 217.
- Wang, W., X. Liu, Y. Dong, Y. Bai, S. Wang, & L. Zhang. (2020). Son Preference, Eldest Son Preference, and Educational Attainment: Evidence From Chinese Families. *Journal of Family Issues* 41.5, 636-666.
- Wang, X. (2019). Wuxing: An Investigation into the Interpretations of Traditional Chinese Cosmology in Contemporary China. *The Asia Pacific Journal of Anthropology* 20.2, 129-146.
- Wang, X. (2020). The Physiognomic Conceptualisation of Human Physiology. In *Physiognomy in Ming China: Fortune and the Body*, 176-216. Leiden: Brill.
- Xiang, S. (2015). The irretrievability of the past: nostalgia in Chinese literature from Tang-Song poetry to Ming-Qing san-wen. *International Communication of Chinese Culture* 2, 205-222.
- Xie, K. (2021). *Embodying Middle Class Gender Aspirations: Perspectives from China's Privileged Young Women*. Singapore: Palgrave Macmillan.
- Xu, W. (2011). The classical confucian concepts of human emotion and proper humour. In *Humour in Chinese Life and Letters: Classical and Traditional Approaches*, eds. Jocelyn Chey and Jessica Milner Davis, 50-71. Hong Kong: Hong Kong University Press.
- Xu, Z., D. Fu, Q. Xie, Y. Gao & M. Qu. (2015). 中医郁证之八卦爻象病机探析 Zhongyi yusheng zhi bagua yaoxiang bingji tanxi [Discussion on pathogenesis of depression syndrome based on eight trigrams Yaoxiang theory]. *China Journal of*

- Traditional Chinese Medicine and Pharmacy* 30.5, 1604-1606.
- Xu, Z. (2006). 娱乐与讽刺: 明清时期民间法律意识的另类叙事——以《笑林广记》为中心的考察 *Yule yu fengci: Mingqing shiqi minjian falv yishi de linglei xushi—Yi Xiao lin guang ji wei zhongxinde kaocha* [Entertainment and Mock: A Special Narration of the Folk Legal Consciousness in the Period of Ming and Qing Dynasties: A Review Centered on The Edition of Jokes]. *Law and Social Development* 05, 3-22.
- Yang, G. & B. Yang. (2013). 伏羲阴阳五行八卦对中医与医学的影响 *Fu Xi yinyang wuxing bagua dui zhongyi yu yixue de yingxiang* [Impact of the theory of Fu Xi Yin Yang, Five Elements and the Eight Diagrams on TCM and Yi xue]. *Western Journal of Traditional Chinese Medicine* 26.8, 27-30.
- Yang, H. (2016). *A Modernity Set to a Pre-Modern Tune: Classical-Style Poetry of Modern Chinese Writers*. Leiden and Boston: Brill.
- Yin, W. (2001). *中国茶史演义 Zhongguo cha shi yanyi [History of Chinese tea]*. Kunming: People's Publishing Press of Yunnan.
- Yin, X. (2014). 从语言学视角论《笑林广记》的喜剧效果 *Cong yuyanxue shijiao lun Xiaolin Guangji de xiju xiaoguo* [Analysing the humorous effects of Xiaolin Guangji from a linguistic perspective]. *Journal of Huaibei Normal University* 35.2.
- Youxi Zhuren. 1799/1993. *笑林广记 Xiao Lin Guang Ji [A Collection of Classic Chinese Jokes]*. Beijing: Guangming Daily Publishing House.
- Yu, B. (2012). 从张岱《夜航船》看明清之际文化人科学水平 *Cong Zhang Dai Yehangchaun kan mingqing zhiji wenhuawen kexue shuiping* [A survey of the scientific literacy of the intellectuals during the Ming and Qing dynasties through Zhang Dai's Night Ferry]. *Journal of Dialectics of Nature* 34.4, 47-51.
- Yuan, M. (2012). 明清性灵思潮与词学演变 *Ming Qing xingling sichao yu cixue yanbian* [Xingling thought in Ming and Qing and the development of poetry]. *Academic Forum* 02, 192-196.
- Yue, X. (2008). 中國人對幽默的態度: 香港和內地大學生的調查與思考 *Zhongguoren dui youmode taidu: Xianggang he neidi daxueshengde diaocha yu sikao* [The Chinese Attitudes To Humor: Views From Undergraduates in Hong Kong and China]. *教育研究學報 Jiaoyu Yanjiu Xuebao [Educational Research Journal]* 23.2, 299-326.
- Yue, X. (2010). Exploration of Chinese humor: Historical review, empirical

- findings, and critical reflections. *Humor: International Journal of Humor Research* 23(3), 403-420.
- Yue, X. (2011). The Chinese ambivalence to humor: views from undergraduates in Hong Kong and China. *Humor: International Journal of Humor Research* 24, 463-480.
- Yue, X. (2018). *Humor and Chinese Culture: A Psychological Perspective*. New York: Routledge.
- Zdic.net. (2021). 急急如律令 Jji ru lvling. [Urgent as law]. *Zdic.net*. Accessed 15 November 2021. <https://www.zdic.net/hans/急急如律令>.
- Zhang, D. (1987). *夜航船 Yehang chuan [Night ferry]*. Hanzhou: Zhejiang Ancient Books Publishing House.
- Zhang, K. (2012). 以张岱为例浅析明末清初思想的异变 Yi Zhang Dai weili qianxi mingmo qingchu sixiangde yibian [On the ideological change during late Ming and early Qing: Using Zhang Dai as an example]. *Journal of Chongqing University of Science and Technology* 08, 23-25.
- Zhang, P. (2006). 明清性灵小品的社会批判 Ming Qing xingling xiaopin de shehui pipan [Social criticism in psychical essays of the Ming and Qing dynasties]. *Journal of Yunyang Teachers College* 26.1, 25-30.
- Zheng, W. (2008). Process Thinking in The Book of Changes (Yi jing). *Contemporary Chinese Thought* 39.3, 59-73.
- Zhou, G. (2018). The Paradigm Evolution of Chinese Library Gardens: from the Blessed Land of Langhuan to Tianyi Chamber. *Journal of Landscape Research* 10.3, 107-112.
- Zhuang, L. (2017). 周易数理对古代礼制建筑布局的影响研究 Zhouyi shuli dui gudai lizhi jianzhu buju de yingxiang yanjiu [The impact of Zhou Yi on layout of ancient buildings]. *Art Science and Technology*, 211.