

Hai Jui in Southeast Asia

by Wolfgang Franke (Kuala Lumpur)

Hai Jui^[1] (1513–1587), the famous Ming official from Hainan, has long since been well known and praised for his integrity, uprightness, and care for the common people.¹ The evaluation of his personality in terms of modern Chinese political ideology became a critical issue in China during the early 1960s sharpened by the controversy on the drama *The Dismissal of Hai Jui* (*Hai Jui pa kuan*^[7]). Its author Wu Han^[8] (1909–1967), a well-known expert in Ming history and deputy mayor of Peking from 1949 to 1966, was criticized to have alluded in this drama the dismissal of General P'eng Te-huai^[9] by Chairman Mao in 1959.² This controversy in 1966 was the prelude to the following major disturbances known as the Great Cultural Revolution, *wen-hua ta ko-ming*^[12].

Notwithstanding the political implications the memory of Hai Jui is cherished by his Hainan fellow countrymen in Southeast Asia in an almost unique way. On his travels through Southeast Asian countries during the early 1970s the present writer found no other non-deified historical personality remembered as much as Hai Jui. In almost every Ch'ung-chou/Hainan *Landsmannschaft* (*hui-kuan*) at least some handwriting (*tui-lien*^[13]) of Hai Jui, if not a photo of his portrait were exhibited at a prominent place. And there is no publication by such a *Landsmannschaft* which does not contain a biography of or some reference to Hai Jui.

Some specimens will be given in the following:

In the assembly hall of the Ch'ung-chou hui-kuan^[14], Kuala Lumpur, Jalan Sultan, are two rubbings showing portraits of Hai Jui and of Ch'iu Chün^[15] (1420–1495)³, with eulogies *tsan*^[16] by Tung Kuo-hua^[17] (1773–1850)⁴ dated 1837, displayed at a prominent place. The eulogies are included also in *Ch'ung-shan hsien-chih* (ed. mentioned in n.2) *ch.* 18, 6b–7b, but the location of the inscription is not mentioned. The eulogy on Hai Jui has been copied therefrom into the 1973 edition of the *Collected Writings* (see n.1). Since probably not everywhere one of these two works is available a photo of the rubbing (fig. 1) and a punctuated transcript of the text are given together with the translation^{[19],5}

Portrait of the late Lord Hai Chung-chieh of the Ming. Lord Hai stands out like a single horn of a divine goat.⁶ He had an iron will and stone intestines [never succumbing to any outside force],⁷ and those who were corrupt and cunning looked askance at him.

His long memorials alarmed the emperor, and the papers with his words were grave and awful. Lofty was he in the Censorate, great in the high level government offices.⁸

During his lifetime he was honoured and after his death he was mourned. For the people he was a model, and for the officials a standard of excellence. When from the door of his office [in the Southern Capital]⁹ his soul

was removed [to his native place] it was like the sun sinking at its fixed place.¹⁰ Tears were flowing everywhere [at his death], and his loyal soul was weeping at night [alarmed about the matters of the state]. When respectfully greeting [his portrait and his ancestral tablet] in the ancestral hall,¹¹ his superior example is as if it were of a recent date only.

On the 16th day, 7th moon, of the year Tao-kuang 17 *ting-yu* of the Great Ch'ing (16. August 1857) respectfully composed by the pupil Tung Kuo-hua from Wu county, and respectfully engraved by the pupil Lu Hua-pin from Te-hua.¹²

A retouched reproduction of the same portrait of Hai Jui is displayed in the Ch'iung-chou hui-kuan at Ipoh, Perak, (fig. 2) together with the portrait of Ch'iu Chun, at the left, and photos of the that time Prime Minister of Malaysia, the late Tun Abdul Razak, the ruling sovereign of Malaysia, and the sultan of Perak, both with their spouses.

Very popular are *facsimile* copies of Hai Jui's handwriting,¹³ in particular the following couplet^[24] (*tui-lien*) „Manage the affairs of the state. Read the writings of the sages.“ Copies of this *tui-lien* are displayed at such places as the Kuang-tung hui-kuan at Kota Bharu, Kelantan, (fig. 3), with the photo of a community leader in the middle, the Ch'iung-chou hui-kuan at Tawau, Sabah, (fig. 4), with a picture from mythology in the middle, and the Ch'iung-chou hui-kuan at Takuapa, Southern Thailand (fig. 5). Due to the reflecting glass-cover only two photos of above the *tui-lien* can be identified: In the center is a portrait of the Thai king and to the left one of Chiang Kai-shek in his early years. These few examples may indicate how and in which context the memory of Hai Jui is displayed.

As to publications by various Hainan *Landsmannschaften*¹⁴ remembering Hai Jui the following may be mentioned:

- (1) *T'ai-kuo Hai-nan hui-kuanhsin-shalo-ch'engchi-nien t'e-k'an*^[25], Bangkok 1958, sect. *chuan-tsai*^[26], pp. 22–23, has the same portrait as mentioned above and a biography of Hai Jui which is partly, but not wholly identical with that in *Ch'iung-chou fu-chih*, ed. 1841/1890 (see n. 2). On p. 24 of the same publication a short presentation of Ch'iu Chun and Hai Jui^[27], written in 1778 by Ch'eng Ching-i^[28]¹⁵ is reprinted.
- (2) *Ma-liu-chia Ch'iung-chou hui-kuan chiu-shih-ichou-nien chi-nien t'e-k'an*^[30] Malacca 1960 (no pagination) has the same portrait and the same biography as (1).
- (3) *Hsing Ma Wan-ning t'ung-hsiang/hui t'ung-hsün-lu*^[31], Kuala Lumpur 1960, p. 50, has the same presentation by Ch'eng Ching-i as (1).¹⁶
- (4) *Pin-ch'eng Ch'iung-chou hui-kuan pai-chou-nien chi-nien t'e-k'an*^[32], Penang 1966 (no pagination), has a biography „Hai Chung-chieh-kung chuan-lüeh^[33]“, which is written in a modern colloquial style and apparently prepared especially for this publication.
- (5) *Ya-pi Ch'iung-chou hui-kuan t'e-k'an*^[34], Kota Kinabalu 1969, has the same portrait and a slightly abridged text of the biography of (1) and (2).
- (6) *T'ai-kuo Hai-nan hui-kuan ch'eng-li erh-shih-ssu chou-nien chi-nien t'e-k'an*^[35], Bangkok 1970, has a short reference to Hai Jui on p. 55 in an article

by Ch'en Chien-liu^[36] on the political situation in Hainan during the last two millennia.

- (7) *Ma-lai-hsi-ya Hsin-chia-p'o Ch'ung-chou hui-kuan lien-ho-hui ssu-shih chou-nien chi-nien t'e-k'an*^[37], Kuala Lumpur 1973, has a short biography of Hai Jui in the traditional style (pp. 349–350), and remembers him further in a special article by Chu Chen-hua^[38] (pp. 358–359).

Whereas most of these biographies are written in the classical style and thus almost unintelligible to the majority of the younger generation which got its Chinese education only after the Second World War, in the publications (4) and (7) the effort is made to transmit the image of Hai Jui to this generation too by presenting it through the medium of the modern colloquial language. It is not surprising that these publications have been prepared in Penang and in Kuala Lumpur/Singapore, the main modern Chinese cultural centres in Southeast Asia.

Finally it may be mentioned that Hai Jui is brought on the stage, too. By kindness of Professor Piet van der Loon, Oxford, the present writer got the reproduction of the program of a performance of the Ch'ao-chou opera *Hai Jui hsüeh ch'i-yüan*^[39], „Hai Jui clears a strange false charge“, presented by the I-hsing Ch'ao-chou opera troupe from Hongkong^[40], at the Hsin Hang-chou Theatre, Bangkok. Unfortunately the program does not give an exact date, writing only „Thursday, the 7th day of this month“. The performance was probably held in the late 1960s or early 1970s. The play deals with the case of Liu Kuang-ch'en^[41], a military officer from Ch'ao-chou, who had been put to death on a wrong indictment. Hai Jui to whom the case was brought for revision eventually succeeded to clear Liu Kuang-ch'en from the false charge and to rehabilitate him posthumously. The story has probably been taken from one of the novels about Hai Jui as a judge, mentioned by Fang Chao-ying (*loc. cit.* n. 1) p. 477.

These few notes may intimate the ways how an historical personality like Hai Jui is venerated by the Hainan community in Southeast Asia in particular and the overseas Chinese in this part of the world in general. To the fellow Hainanese, Hai Jui is an epitome of courage and justice, an example of moral virtues. To what extent such values as patterned and practiced by Hai Jui had an impact on Southeast Asian Chinese is, however, difficult to assess. The impact on the older generation is probably stronger than on the younger one. Nevertheless, Hai Jui's firm and steadfast attitude towards life seems to have ingrained in many a Hainanese in Southeast Asia.

NOTES

1 See the biography by Fang Chao-ying in Goodrich – Fang, *Dictionary of Ming Biography, 1368–1644*, New York & London 1976, vol. I, pp. 474–479 (abbr. DMB), where further sources and references are given which need not to be repeated. In the meantime Michel Carrier's thesis has been published with the title *Une réforme locale en Chine au XVI^e siècle: Hai Jui à Chun'an 1558–1562*, Paris 1973. Cf. the reviews in *HJAS* 36:1976, pp. 325–331, and in *OE* 21:1974, pp. 191–198.

An English translation of Wu Han's essay „On Hai Jui“ („Lun Hai Jui“), first published 1959 in *Jen-min jih-pao* and included in Wu Han's collection of essays *Teng-hsia chi*^[2], Peking

- 1961, is contained in *Chinese Studies in History and Philosophy* 1:2, 1967/68, pp.3–44. Prior to Wu Han, as early as 1957, Chiang Hsing-yü^[3] published a well-documented, appreciative biography with the title *Hai Jui* at Shang-hai jen-min ch'u-pan-she, which has been reprinted in 1959 and 1962. Cf. RBS 3:1957, No.298.
- After the new almost complete edition of Hai Jui's writings by Wu Han, *Hai Jui chi*^[6], Peking 1962, mentioned by Fang (*loc. cit.* p.478), a new revised and enlarged punctuated edition of the 1927 Hai-nan shu-chu version of *Hai Chung-chieh kung ch'uan-chi*^[4] including biographical materials has been published under the direction of Wang Meng-yun^[5] at Taipei 1973.
- 2 Additional biographies of Hai Jui are contained in *Ch'iung-shan hsien-chih*^[10], ed. 1911/1917, Taiwan reprint 1964, *ch.* 24, 28a–34a, and *Ch'iung-chou fu-chih*^[11], ed. 1841/1890, reprint *Chung-kuo fang-chih ts'ung-shu* 47, Taipei 1967, *ch.* 34, 18a–30a, as well as other biographical materials such as Hai Jui's tomb inscription, etc. In addition to the references given by Fang (see n. 1) see James R. Pusey, *Wu Han. Attacking the Present through the Past*, Harvard University Press 1969.
 - 3 See DMB I, 249–252. Ch'iu Chun was another famous Ming official from Ch'iung-chou and is often remembered by Hainan Chinese in Southeast Asia. But although Ch'iu Chün held a higher government position and was a more prolific writer he seems to be slightly less popular than Hai Jui.
 - 4 Tzu Ch'in-nan^[18], a *chin-shih* of Chia-ch'ing 13, 1808, from Wu-hsien, Kiangsu.
 - 5 The present writer feels indebted to Professor Su Ying-hui^[20], University of Malaya, and to Chun-yin Franke Hu for their help in properly reading and understanding the text of the eulogy, and to Professor Ang Tian Se^[21], University of Malaya, for reading the whole manuscript and making some valuable suggestions.
 - 6 According to Morohashi, *Dai Kanwa jiten* (abbr. DKWJ) 8566.8, *yüeh-yüeh* describes a deer's horn. No reference *loshen-yang* could be found. An allusion to the unicorn is perhaps possible.
 - 7 DKWJ 40945..206.
 - 8 *Nan-t'ai* probably refers to Hai Jui's position in the Censorate, *Tung-ko* to the high level offices of the central government in general. See DKWJ 14499..127 (139).
 - 9 *Hua-piao* designates a door at the entrance gate to a high government office, see DKWJ 31214..390. Here it refers probably to Hai Jui's death at Nanking.
 - 10 *Yu-yuan* is the place where the sun sets. See DKWJ 32723..7.
 - 11 *Ching*^[22]-*t'ang* is the same as *ying*^[23]-*t'ang*. See *Ch'iung-shan hsien-chih* 18, 7a–b.
 - 12 No particulars are known. There are two counties with the name Te-hua, one in Kiangsi and another one in Fukien.
 - 13 Other specimens of Hai Jui's handwriting are reproduced in the 1962 and 1973 editions of his collected writings and in Tseng Yu-ho Ecke, *Chinese Calligraphy*, Philadelphia 1971, No.55.
 - 14 On this type of *Landsmannschaft* publications see W. Moese, G. Reinknecht, E. Schmitz-Seisser: *List of Chinese Grey Literature Kept at Hamburg Libraries*. Hamburg 1978
 - 15 From Wu-chin^[29], *Kiangsu*; *chin-shih* of Ch'ien-lung 4, 1739. For biographies see *33-Index* p.285b.
 - 16 Wan-ning is a county at Hainan.

- [1]海瑞 [2]燈下集 [3]蔣星煜 [4]海忠介公全集 [5]王夢雲
 [6]海瑞集 [7]海瑞罷官 [8]吳晗 [9]彭德懷
 [10]瓊山縣志 [11]瓊州府志 [12]文化大革命 [13]對聯
 [14]瓊州會館 [15]邱濬 [16]賢 [17]董國華 [18]琴南
 [19]明海忠介公遺像 海公嶽嶽，神羊一角。 鐵心石腸，邪佞側目。
 萬言天驚，片紙霜肅。 我我南臺，鬱鬱東閣。 生榮沒哀，人範臣歸。
 華表靈歸，虞淵日浴。 滾血淋漓，忠魂夜哭。 瞻軒景堂，英風若昨。
 大清道光十七年歲次丁酉七月既望， 吳縣後學董國華拜撰。
 德化後學呂華賓敬刊。 [20]蘇瑩輝 [21]洪天賜 [22]景
 [23]影 [24]幹國家事，讀聖賢書 [25]泰國海南會館新厦落成紀念特刊
 [26]專載 [27]丘海函公生平簡略 [28]程景伊 [29]武進
 [30]馬六甲瓊州會館九十一週年紀念特刊 [31]星馬萬寧同鄉會通訊錄
 [32]檳城瓊州會館百週年紀念特刊 [33]海忠介公傳略
 [34]亞庇瓊州會館特刊 [35]泰國海南會館成立廿四週年紀念特刊
 [36]陳劍流 [37]馬來西亞新加坡瓊州會館聯合會四十週年紀念特刊
 [38]朱楨華 [39]海瑞雪奇冤 [40]香港藝星潮劇團 [41]劉光辰