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The *Sino-Western Cultural Relations Journal* [entitled *China Mission Studies* (1550-1800) *Bulletin* until 1989] was inaugurated in 1979 in Germany as an international periodical devoted to current scholarly work in Sino-Western history since 1500. Contributions are published in Chinese, English, French, German and Spanish. Issues include articles, necrologies, scholarly notes on work in progress, reports on conferences, library reports on source materials, reviews of new publications, and news and notes of the field.

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appeared in the *Lettres édifiantes* available in the eighteenth century, but not the first full English translation of 1985. Then too, after indicating the establishment of the permanent East India Company trade at Canton in 1699, it is claimed that the subsequent expansion of the China trade and its written record "corresponded, as a result, to a decline in both the Jesuits' presence in China and the authority their accounts enjoyed in Europe" (p. 197). This overlooks the fact that in 1699 the number of Jesuits in China was still increasing. Above all, the statement does not take into consideration that the *Lettres édifiantes et curieuses* were just beginning to appear and continued to do so throughout a number of decades of the eighteenth century. An assessment of the impact on British writers of the *Lettres* and also of Jean-Baptiste Du Halde's four-volume *Description géographique, historique, chronologique ... de la Chine et de la Tartarie Chinoise* of 1735 with two separate English translations that appeared a few years later would have been welcomed. Nevertheless, this erudite, highly selective survey of the linguistic, theological, aesthetic and economic images of China offers some interesting nuances that shaped European perspectives about China and also its own civilization.

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Matteo Ricci, *Lettere (1580-1609)*, edited by Francesco D'Arelli. Macerata: Quodlibet, 2001. lv + 617 pp.; hard-bound; ISBN 88-86570-65-1; 46.48 €.

A team of Italian scholars has re-published the works in Western languages by the Jesuit missionary Matteo Ricci (1552-1610) in a handy edition in two volumes targeted to the general reader. The publication project has been coordinated by Piero Corradini, retired Professor of East Asian History at the University of Rome "La Sapienza."

The first volume, issued in 2000, was edited by Maddalena del Gatto, and contains the narrative history of the early period of the China mission authored by Ricci at the end of his life, entitled *Della entrata della Compagnia di Gesù nella Cina* (On the entrance of the Society of Jesus in China). After 63 pages of prefatory matters (including useful bibliographies) and 16 pages of illustrations and tables, there follows 775 pages containing the original Italian text by Ricci (with additional chapters by his confere Nicolas Trigault), accompanied by a slim apparatus of notes, a list of Chinese characters with Pinyin romanization, a glossary of terms and personal names, and an index.³²⁸

³²⁸ Matteo Ricci, *Della entrata della compagnia di Gesù e Christianità nella Cina*, edited by Maddalena Del Gatto, Macerata: Quodlibet, 2000. lxiii + xvi + 775 pp.; hard-bound; ISBN 88-86570-66-X; 50.61 €.

Ricci's *Della entrata* has already been published twice before. Pietro Tacchi Venturi SJ discovered the text in the Jesuit Archives in Rome, and offered an edition in 1911 in the first volume of his *Opere Storiche del P. Matteo Ricci S.I.* The second volume (1913) gathered all the letters of Ricci that Tacchi Venturi could trace, as well as an appendix containing other Jesuit contemporary materials closely related to Ricci's life.³²⁹ Tacchi Venturi was an eminent historian of the Society of Jesus, but not a sinologist, and thus his edition lacked substantial information on the Chinese background of Ricci's writings. Three decades later, however, under the sponsorship of the Royal Academy of Italy, later renamed National Lincei Academy, Pasquale D'Elia SJ published another "de luxe" edition of *Della entrata*, accompanied by an erudite sinological apparatus and bearing the ambitious title of *Fonti Ricciane* ("Riccian Sources"; hereafter FR). D'Elia, a China missionary and a sinologist, planned to include in the FR not only *Della entrata*, but also Ricci's letters, as well as a wealth of other materials related to Ricci's life and missionary work, as seen in the plan he outlined in vol. 1, pp. clviii-clviii and vol. 2, pp. xxxii-xxxv. However, D'Elia never completed the project, and the published three volumes of the FR contain only *Della entrata*, accompanied by some additional contemporary sources and an excellent index.³³⁰

D'Elia's edition remains unsurpassed, and scholars should still refer to its apparatus nowadays, as the first volume of the Quodlibet edition carries only the most essential notations. In this review I will concentrate on the second volume, entitled *Lettere (1580-1609)*. Given the relative rarity of Tacchi Venturi's 1913 collection of Ricci's letters even in libraries, this new edition is useful, making the missionary's correspondence (without the appendix of additional documents) available to a larger public. As I will detail below, however, some caveats are in order.

The Quodlibet *Lettere* have seen the light in September 2001, under the editorship of Francesco D'Arelli. The preface (pp. ix-xxiv) by Filippo Mignumi presents the *Lettere* as "a tense parallel to [*Dell'entrata*] to observe and reconstruct not only the experience of an 'extraordinary' man, but also the relations between peoples and civilizations..." (p. ix). However, readers should be aware that these letters not only bear witness to the cultural side of Sino-Western relations, but also reflect the militant Christian zeal for conversion and martyrdom typical of the early modern religious imaginary and of

³²⁹ Pietro Tacchi Venturi ed., *Opere storiche del p. Matteo Ricci, S.I. Edite a cura del Comitato per le onoranze nazionali, con prolegomeni, note e tavole dal p. Pietro Tacchi Venturi. Vol. 1. I commentarij della Cina, dall'autografo inedito - Vol. 2. Le lettere della Cina (1580-1610) con appendice di documenti inediti*, Macerata: Giordetti, 1911-13.

³³⁰ Pasquale D'Elia ed., *Fonti Ricciane. Documenti originali concernenti Matteo Ricci e la storia delle prime relazioni tra l'Europa e la Cina (1579-1615)*, Roma: La Libreria dello Stato, 1942-1949, 3 volumes.

Jesuit spiritual formation.³³¹ Following the preface, Sergio Bozzola offers a linguistic analysis, concentrating on the irregularities of Ricci's language (pp. xvii-xlvii). The volume is closed (pp. 532-611) by a chronology of Ricci's life, a list of Chinese characters with Pinyin romanization, a useful glossary with information on persons and notable terms, and an index.

The bulk of the book (pp. 5-530) contains 55 letters, both autographs and apographs, in Italian, Portuguese and Spanish. Ricci wrote them between 1580 and 1609 to a number of conferees and to his relatives, mainly in Italy, but also elsewhere (Portugal, Goa and Macao). In the copyright page, the editors thank a number of archives for "having made the original manuscripts of the letters available to us." Presumably, a comparison was conducted between the existing published edition by Tacchi Venturi and the originals (with the exception of seven untraceable letters).³³² In the "Avvertenza" (p. li), as a matter of fact, Piero Corradini writes that "the text of Matteo Ricci's letters here presented comes, *except for very few variations expressly indicated* [italics mine], from the second volume of the *Opere Storiche...*" (i.e. the Tacchi Venturi edition). My examination of the Quodlibet volume, however, did not yield any notation of these variations between the Tacchi Venturi edition and the original manuscripts. It is thus safe to assume that this new edition is practically identical to the 1913 edition, hopefully a confirmation of the high quality of Tacchi Venturi's paleographic transcriptions.³³³

³³¹ These aspects are illustrated, for example, in Gian Carlo Roscioni's recent book on the *Litterae Indipetae*, centering on the ego-documents written by Italian Jesuit novices petitioning to go to the Indies, and in Adrian Dudink's study of the theological anti-idolatric motifs emerging in Ricci's writings; see Gian Carlo Roscioni, *Il desiderio delle Indie. Storie, sogni e fughe di giovani gesuiti italiani*, Torino: Einaudi, 2001; and Adrian Dudink, "Matteo Ricci in the footsteps of Chen Liang?" in *Le Marche e l'Oriente*, edited by Francesco D'Arelli, Roma: Istituto Italiano per l'Africa e l'Oriente, 1998, pp. 91-113.

³³² In the Quodlibet edition, only letter no. 15 (Ricci to Ludovico Maselli, October 29, 1586; cf. FR, I, p. clviii) is not included in Tacchi Venturi's edition. It was first published by Pasquale D'Elia in his article "I primordi delle missioni cattoliche in Cina secondo una lettera inedita del P. Matteo Ricci, S.I." in *La Civiltà Cattolica*, 86, 4 (1935), pp. 25-37.

³³³ Yet, occasionally, Tacchi Venturi's transcripts could have been improved. For example, at p. 411, in an Italian letter to General Acquaviva dated Beijing, July 26, 1605, the Quodlibet edition repeats the Tacchi Venturi reading of the following sentence "per leggi del regno ci avevano da mandare a *fomare* a nostra terra con qualche buona quantità de scuti..." where "fomare" is considered an hispanized form, corresponding to "tomar," in Italian "prendere" (catch). The sentence, so written, does not make sense. However, this is clearly a misreading of the original manuscript, where "fomare" should be read in fact as "tomare" (return). This is confirmed by FR, II, no. 611, p. 147, note 3, where the same matter is described, and where D'Elia refers to a 1601 Chinese-language memorial that so reads: "Matteo Ricci should be given an official hat and belt, with the order to *return* immediately [to his native country]..." Thus the emended sentence translates as follows: "according to the laws of the kingdom they had to order us to *return* to our country with a good quantity of money..."

A team of researchers has added a short commentary (in the footnotes) to the letters. Most of the texts have been annotated by Francesco D'Arelli (nos. 2; 3; 5; 7-8; 10-13; 18-24; 26; 30-46; Appendix) while the remaining ones carry the notes written by Piero Corradini (no. 15), Gaetano Ricciardolo (nos. 1; 4; 6; 9; 14; 16-17; 25; 27-29), and Marina Battaglini (nos. 47-54). These notes are helpful since they provide Chinese names and titles, and references to persons, usually listed in a handy "Glossary of persons and important terms" (pp. 559-581). Information is mainly culled from Tacchi Venturi and especially D'Elia.

However, in some occasions the notes by Ricciardolo, especially to the Portuguese and Spanish letters, have failed to correctly employ D'Elia, or have introduced erroneous information. Here I will only offer a few examples. Note 6 at p. 128 explains the official rank rendered in romanization as *prifu* as a *lapsus calami* for *pimpitiào*, i.e. *bingbei dao* 兵備道 (Military Defense Circuit [Intendant]). In FR, I, no. 412, p. 325, however, at the place summarizing the contents narrated in this letter, one finds the title *Lifu*, corresponding to *erfu* 貳府, "secondo collaterale," an unofficial reference to a Vice-Prefect.³³⁴ *Prifu* is thus another (possibly corrupted) romanization for *erfu*. Note 1 at p. 70 corrects Ricci, stating that the names he used for some famous mountains of China do not exist, and that Ricci was evidently confused. Ricciardolo offers his own interpretation of Ricci's *Pagou*, *Nangou*, *Sigou*, *Tangou* and *Emgou*. But Ricci was simply referring to the celebrated Five Peaks (*Wuyue* 五岳) in some Cantonese pronunciation.³³⁵ The names of the mountains are *Beyiue* 北岳, *Nanyue* 南岳, *Xiyue* 西岳, *Dongyue* 東岳, and *Zhongyue* 中岳 respectively. Similar caveats should be applied to other renderings of Ricci's romanizations: Sunayo (p. 131) is not Shangyao 上饗 (rendered as Sinao; cf. FR, I, p. 272, note 4), but Shunyao 順堯 (FR, I, p. 280, note 5, with reference to this letter); *Chaichien* (p. 139) is not *chayuan* 察院 (Investigating Censor), but *chaiqian* 差遣, imperial commissioner; *chincheo* (p. 139, meaning among contemporary Europeans "native of Quanzhou or Zhangzhou, i.e. southern Fujianese") is not *jiancha* 監察 (another term for Censor); and so on. The recommendation is to check whenever possible the information found in the notes appended to the Spanish and Portuguese texts against the notations by Tacchi Venturi and D'Elia.

Ricciardolo has also translated the letters written by Ricci in Portuguese and Spanish into Italian (bilingual text divided in two columns). These translations could obviously be useful for Italian readers. However, they are not free from errors, and thus comparison with the original language texts is advisable. Here I

³³⁴ See Charles Hueker, *A Dictionary of Official Titles in Imperial China*, Stanford: Stanford University Press, 1985, no. 4690 (*bingbei dao*) and no. 1834 (*erfu*).

³³⁵ Possibly, these romanizations were further corrupted by an ancient copyist who did not know Chinese, given the fact that the letter is an *apograph* from the Archivo General de Sevilla, Spain.

will only offer some representative examples of the problems encountered. Occasionally the translator has chosen unsuitable modern Italian renderings for words that Ricci used with a different meaning, current in his times. For example, the Portuguese word "negócio" (p. 22, letter to G.P. Maffei SJ, Cochín, November 30, 1580) in the sentence "veja V.R. come pudera ter informação d'algum negócio" has been translated with the Italian "trattativa," i.e. "negotiation." *Negócio* here means "matter" or "business." This usage is consistent with Ricci's use of the Old Italian "negotio" in many instances throughout his writings, with the same meaning.

In other cases, the translation is plainly wrong. In the Spanish-language letter to Juan Bautista Román (Zhaoping, September 13, 1584), Ricci describes Chinese foreign commerce, and observes that (p. 74): "...aunque le es defendido el comercio de gente forastera, con todo eso salen del reyno á escondidas y ván a diversas partes." This is translated: "even if internal commerce is protected from foreign [commerce], nevertheless the silver secretly goes out of the kingdom and reaches different places." It should be: "although it is forbidden [to China by its government] to have commerce with foreigners, nevertheless [Chinese merchants] secretly leave the kingdom and go to different places."

At p. 130 (Portuguese-language letter to A. Valignano SJ, Shaozhou, September 9, 1589), some problems with vocabulary create a comic effect. "Sino," meaning "bell" in Portuguese, becomes "a Chinese man," and the subject of the sentence. Where Ricci was talking of how to store the movable properties (including a bell³⁶) of the Zhaoping mission building seized by local authorities, Ricciardolo understands that a Chinese is deputized to transport something. When Ricci is happy to take along on his boat the precious European wine for the mass ("o vinho") stored at the mission, so that trouble in procuring it will be avoided for a couple of years, the translator interprets "vinho" as a verb ("to see"), and "sino/Chinese man" as its subject. In fact, at p. 133, in a description of Shaozhou's Nanhua temple, "sinos" is correctly translated as "bells." Yet, the sentence still contains other errors: the "torres de sinos e de atambores" in the temple should be rendered as "bell- and drum-towers," and not as "towers, bells and drums."

Occasionally the translation is not precise. For example, words are not exactly matched: the Italian "missione" (mission) for the Portuguese "collegio" (college; *colégio* in modern spelling; p. 21), or the Italian "scritto" (written) for the Spanish "impreso" (printed; p. 86). This latter mistake carries some importance: Ricci is referring to an early Chinese version of the most common prayers that the missionaries translated and

³⁶ This bell was part of a large clock that Ricci installed outside the Zhaoping residence; see FR, I, p. 252, no. 305.

printed with the xylographic method in many copies, and not simply wrote on paper with a brush, and presumably gave to their converts to copy. Finally, Luso-Asiatic expressions are sometimes mistranslated: "varella" (pp. 140-141) is rendered several times as "caseggiato" (neighborhood), rather than as "monastery or temple"; "chapa" (p. 150) is translated as "patente" (a sort of passport for the missionaries; see *ibid.*: note 3), but instead here it means "bureaucratic memorial"; *dógicos* (p. 201) is not "uditóri" (auditors), but rather is a term derived from the Japanese *dōjuku*, and refers to native catechists. Ricci here specifies that these *dógicos* are "chunas," i.e. Chinese (from Macao), erroneously rendered by the translator as "chierici" (clerics).³⁷

In spite of these problems, the compact size of this edition, its relatively affordable price, and the fact that all texts are offered in the original languages and accompanied by useful indexes and glossaries, make it worth acquiring. Although it should be used with some caution in the parts I have indicated, this edition remains a convenient reference, at least until the third volume of the *Monumenta Sinica* edited by John Witte SJ, containing Ricci's letters, is published.³⁸

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Luís Saraiva, ed., *History of Mathematical Sciences: Portugal and East Asia II. Scientific Practices and the Portuguese Expansion in Asia (1498-1759)*. Papers from the international meeting organized by the University of Macao and the Centro de Matemática e Aplicações Fundamentais, Universidade de Lisboa, Macau, 10-12 October 1998. Lisbon, 2001. xiv, 182 pp. Softcover, ISBN 972-95229-3-6 [Universidade de Lisboa, Centro de Matemática e Aplicações Fundamentais, Av. Prof. Gama Pinto 2, 1649-003 Lisboa, Portugal, FAX (351) 217 954 288]

Symposium papers tend to be a mixed bag in terms of quality. Moreover, their themes are often chosen in order to celebrate an institutional anniversary or to focus on the particular interest of a research institution or to serve a national interest, without regard to the wider demand for a book devoted to such a theme. Consequently,

³⁷ For the meaning of *varela* or *varella*, see Sebastião Rodolfo Dalgado, *Glossário luso-asiático*, Hamburg: Buske, 1982 (original ed. Coimbra 1919-21), vol. 2, pp. 405-6; for *chapa*, see *ibid.*, vol. 1, pp. 259-261. The original meaning of *chapa* in neo-African languages as a metal plaque used as a passport, reported by Ricciardolo at p. 150, note 3, was in fact soon abandoned in Portuguese for the common meaning of "paper document." On the history of the term *dōjuku*, see Juan Ruiz-de-Medina SJ, "El neologismo 'dōjuku,' datos históricos," *Archivum Historicum Societatis Iesu* 68 (1999), pp. 183-196.

³⁸ So far only the first volume, containing the earliest documents on the China mission, has been published: John W. Witte and Joseph S. Sebes, eds. *Monumenta sinica. I: (1546-1562)*. Monumenta historica Societatis Iesu 153 - Monumenta missionum Societatis Iesu 66. Rome: Institutum Historicum Societatis Iesu, 2002.