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CHINA

Martino Martini S.J. Opera Omnia. Edited by GIULIANO BERTUCCIOLI. With preface by FRANCO DEMARCHI. Trento: Università degli Studi di Trento, 1998. Volume 1, *Lettere e Documenti*, 547 pp. 80,000 Lire; Volume 2, *Opere Minori*, 516 pp. 80,000 Lire.

Published documentary series on the Jesuit missionary and scientific enterprise in China have traditionally concentrated on the letters and works of prominent individuals such as Matteo Ricci, Adam Schall, or Ferdinand Verbiest. The *Opera Omnia* of the Jesuit Martino Martini (Trento, 1614–Hangzhou, 1661) is definitively the most ambitious of such collected works so far. Martini spent some years as a missionary in China (1642–51 and 1658–61), and traveled back to Europe from China once (1652–58). He is well-known as the author of the *De Bello Tartarico Historia* (Antwerp, 1654), a “best-seller” offering a timely account of the Manchu conquest of China. Among his other works are the *Novus Atlas Sinensis* (Amsterdam, 1655), the first atlas of China ever published in the West, and the *Sinicae Historiae Decas Prima* (Munich, 1658), a history of ancient China based on Chinese sources.

So far, two of the five projected volumes of the *Opera Omnia* have been published. Edited by Giuliano Bertuccioli, retired Professor of Chinese at the University of Rome, these two volumes include a number of letters by Martini preserved in archives in Rome and elsewhere (vol. 1), and the so-called “minor works,” i.e., some short treatises authored by Martini in Western languages and Chinese (vol. 2).

The thirty-three letters and documents included in the first volume cover topics such as scientific observations, ecclesiastical policy, evangelization methods, and the problem of the Chinese Rites. Accompanying these texts are a preface by Franco Demarchi, head of the editorial board; an introduction of the editor; a chronological list of the letters, specifying the topic, language, and archive of provenance; and numerous illustrations and maps. Each letter is also briefly introduced, reproduced in diplomatic edition and in Italian translation, and annotated. A chronology of Martini’s life and a list of Chinese characters conclude the volume.

The second volume contains the following texts: *Brevis Relatio de numero et qualitate Christianorum apud Sinas* (Rome, 1654), a report supplying statistical data on the Christian presence in China; *Zeitung aus der neuen Welt oder chinesisches Königreich* (Augsburg, 1654), an account of Martini’s travels; *Qiuyou pian* (Treatise on Friendship, Hangzhou, 1661), a collection of sayings on a theme first exploited by Ricci in his *Jiaoyou Lun* (Essay on Friendship, 1596); “Grammatica Sinica” (n.d.), probably the first systematic grammatical description of Chinese in a European language; and *Zhenzhu lingxing lizheng* (Rational proofs of the [existence] of the True Lord and of the [immortality of the] soul), a theological work (only excerpts are offered). All texts in original languages are preceded by an introduction, are translated into Italian, and are followed by annotations and lists of Chinese characters.

The other three volumes will include Martini’s remaining works in original language and Italian translation, complete with annotations. The third volume will present the *Novus Atlas Sinensis*, with maps of the Chinese provinces (publication in 2001); the fourth volume will contain Martini’s historical works, *Sinicae Historiae Decas*

Prima and *De Bello Tartarico Historia* (2002); the fifth volume will collect selected sources regarding Martini's activities in Asia and Europe (2003). This last volume will also offer a general bibliography, an index of names and subjects, and a list of Chinese characters.

Martini's works are important not only for missiologists, but also for historians of China, historians of science, and linguists. For instance, three letters (in vol. 1, pp. 171–217) regarding the calendar reform overseen by the Jesuit Adam Schall in Beijing illuminate a little-known aspect of the history of scientific transmission between the West and China in the seventeenth century. Martini relates the discussions which occurred among missionaries, on the “superstitious” content of the Chinese calendar, supervised by his confrère Schall. Following contemporary Western authors, Martini argues that the predictions regarding weather or medical conditions as found in the traditional Chinese calendar can be accepted without objections. In the seventeenth century, such predictions were connected to natural causes and followed the rules of *astrologia meteorologica*, which was considered “good astrology” according to European standards. On the other hand, the astrological prognostications unconnected to natural causes pertained to *astrologia genethliaca* or *iudiciaria*, which was considered “evil astrology.” This kind of astrology, being superstitious, was forbidden by the Church. Thus, Martini's letters confirm the recent findings of historians of science, indicating that much of modern scholarship has traced an anachronistic dichotomy between “astronomy” and “astrology” in the work of the China Jesuits. This historiographical anachronism has ultimately helped to support the modernist argument for the scientific backwardness of imperial China, while also contributing to a misunderstanding of Jesuit science in China.

In sum, this collection of primary sources will prove useful to a variety of scholars, who will also greatly benefit from the editor's annotations. Professor Bertuccioli offers much learned information, and painstakingly identifies Western and Chinese sources used or quoted by Martini in his works. In a few occasions one would like a more extensive treatment of the context of some documents, but this is clearly not a priority in a compilation aimed at making available manuscripts and rare works otherwise very difficult to access.

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Britain in China: Community, Culture and Colonialism 1900–1949. By ROBERT BICKERS. Manchester and New York: Manchester University Press, 1999. xii, 276 pp. \$79.95 (cloth); \$29.95 (paper).

One of the more important developments in the Chinese history field in recent years has been the breaking down of the “China” side of the China-foreign binary, derived from a recognition that umbrella abstractions like “China” mask immense diversity and variation. A parallel dismantling of the “foreign” side of this binary has been slower to emerge, particularly if we train our sights on the meaning of “foreign” in the century of imperialist encroachment. James Hevia took us in the right direction, in his study of the Macartney embassy, by his portrayal of Macartney as an exemplar of a specific stratum of late eighteenth-century British society rather than a “Westerner” in some undifferentiated, timeless sense. Robert Bickers now takes us still farther along this path, greatly complicating our picture of the British presence