

(fl. 3rd c. A.D.). All this and more is set forth in a jargon-free style accessible to the general reader while at the same time satisfying the demands of the specialist for comprehensive and informative references and Chinese characters.

By way of illustration of the kind of valuable insights which the author derives from his analysis of the methodology of the *Zhou bi* may be noted his penetrating discussions (pp. 80, 92) of how not to impose Western categories on early Chinese thought processes, as when application of the method of similar triangles and angular measure would seem intuitively obvious in certain contexts, but can be shown not to have figured at all in the conceptual apparatus of the time. To this should also be added the author's observation (pp. 53, 128) that, contrary to the assumptions which Western readers and students of the history of science might bring to the text, Chinese astronomers of the period "as yet without the concept of the celestial sphere and following the paradigm of meridian transit observation, naturally saw themselves as primarily involved in measurements of time intervals rather than of spatial intervals on the heavens."

The volume is quite expensive if handsomely produced. Given the care which has evidently been lavished on appearance and presentation there are a surprising number of typographical errors and other minor blemishes. A less than exhaustive list includes "Fu Daiwie" (pp. xiv, 73, 114, n. 138, 115, 228, etc.) for "Fu Dawei", "Tiao lu li" (p. 30) for "Tiao lü li"; "tYellow Road" (p. 58) for "Yellow Road"; "Zhao's" (p. 88) for "Zhao"; "Fig. ar" (pp. 104, 106) for "Fig. 10"; "at he pole" (p. 130) for "at the pole." Errors of a different sort include 23,000 years for the precessional period of earth's axis instead of 26,000 (p. 15); "have lead" (p. 139) for "have led"; Zhang Heng's essay *Ling xian* dated to both A.D. 100 and A.D. 120 (pp. 112, 140).

These are all minor quibbles and even in the aggregate they do not seriously detract from what is otherwise an exemplary work of critical and historical scholarship and an auspicious beginning for the Needham Research Institute series. The author is to be commended for producing such a broadly informative study of a unique document in the history of Chinese science.

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Martino Martini, A Humanist and Scientist in Seventeenth-Century China. Edited by FRANCO DEMARCHI and RICCARDO SCARTEZZINI. Trento, Italy: Università degli Studi di Trento, 1996. xiv, 381 pp. Lit. 50,000.

In April 1994, the University of Trento and the Chinese Academy of Social Sciences organized a conference on the life and work of the Jesuit missionary and pioneer Sinologist Martino Martini (1614–61). This volume—the English-language counterpart of versions in Italian and Chinese—collects the papers delivered at that conference.

Martini's main contribution to the European understanding of China was his *Sinicae historiae decas prima* (1658), containing, as its title indicates, a ten-part summary of Chinese history running from legendary times to the Han dynasty. His eyewitness account of the fall of the Ming, *De Bello tartarico*, was often published as a supplement to the history. More detailed and comprehensive than the accounts of Juan Gonzalez de Mendoza (published 1585) and Matteo Ricci (printed in Nicholas Trigault's Latin version, 1615), Martini's work had a considerable influence on the sinophilic writers

of the seventeenth and eighteenth centuries. It also gave documentary backing to the contention that Biblical chronology was incomplete, an idea with real consequences for European intellectual life. And a manuscript grammar of the Chinese language left in Europe by Martini allowed Christian Mentzel (here variously transcribed as Mentsel or Mentessell) to boast that he had discovered the key to things Chinese, the elusive *clavis sinica*.

Martini had a great predecessor, Matteo Ricci, and if Ricci has overshadowed Martini in studies of the China missions it is largely because Martini did so little that Ricci had not done before. Which Jesuit missionary published a world map with China at its center, argued that ancestral sacrifice and respects paid to Confucius were not incompatible with Christianity, wrote a book on friendship in Chinese, described Chinese upper-class culture in glowing terms for a European audience, or put his scientific knowledge at the disposal of Chinese rulers? Ricci—but also, some fifty years behind him, Martini. One aim of this book is to pull Martini out of Ricci's long shadow.

Unfortunately for the intrinsic interest of its subject, it is a poorly put together collection of mostly lackluster essays. A team of editors should have been set free to prune, polish, and improve it. Time after time we are informed of the basic facts of Martini's biography or told that Martini should serve as an example of friendship among peoples. Several authors, wishing to say something about Chinese religious culture, reach for . . . Max Weber. Primary sources in Chinese are almost entirely missing: even the Chinese authors refer more often to the biographical compilations of Aloys Pfister and Fang Hao than to the actual Chinese writings of missionaries and converts. Translations and transliterations are haphazard; overstatements and inaccuracies abound. Some at least are funny: Niccolò Longobardi's *Jijiu shiyi* [Speedy Method of Achieving Salvation], a tract on repentance and baptism, is said to be about first aid. In sum, it is hard to recommend the book to either novices or experts.

Some chapters are exceptions to the rule. Severino Vareschi, in "The Holy Office's Decree of 1656: The Question of the Chinese Rites and the Role of Martini," illuminates a little-known episode in which Martini was called upon to describe and defend before a papal commission the "civil cult" of Confucius. Claudia von Collani's "Theology and Chronology in *Sinicae historiae decas prima*" shows Martini twisting Chinese history (as did Ricci) to fit an evangelical plan. Ma Chujian's "The Introduction of Artillery by the Jesuit Missionaries" helps to explain the warm reception accorded those early "foreign experts." "*De Amicitia* and Other Chinese Works" is a worthy commented bibliography by Giuliano Bertuccioli. But too much of the rest of book is taken up with redundancies, uncritically recycled truisms, and multicultural back-scratching. As one participant has it, "During the period of transition between the Ming and the Ch'ing, the banner emblazoned 'Appreciate China' raised by Matteo Ricci and other Jesuits breached the barrier that isolated China from the rest of the world"; and another, "In the contemporary age, the Chinese wish to know Westerners and their mentality, just as they wish foreigners to demonstrate their understanding of China. . . . I wish to express my hope for closer cooperation among peoples and for sincere solidarity that will bring peace to humankind." Perhaps the conference accomplished something diplomatically that cannot be reproduced in book form.

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