

Zhang Xianqing 張先清: *Guanfu zongzu yu tianzhujiao: 17–19 shiji Fuan xiangcun jiaohui de lishi xushi* 官府、宗族與天主教：17–19世紀福安鄉村教會的歷史敘事 [State, lineage, and Catholicism: Historical narratives of the rural churches in Fu'an district from the 17th to 19th century]. Beijing: Zhonghua shuju, 2009. 344 pp. ISBN 978-7-101-06652-4.

Zhang Xianqing presents an informative and insightful study of the Catholic missionary expansion into the mountainous region of the Fuan district along the border of the Fujian and Zhejiang provinces in late imperial China. Written with the sympathetic sensitivity of a religious observer and the critical dispassion of a historian, Zhang reconstructs the history of some of the oldest Catholic villages and examines the transmission and appropriation of Christianity in Chinese local society. He argues that Catholicism became far more indigenous at the village level than has been acknowledged in the scholarly literature. The countryside was the center of the Catholic movement in Fujian province. In order to visualize a typical Catholic at that time, one should think of a man or a woman residing in a remote but densely populated village.

The findings and insights of this work break new grounds on several levels. First, Zhang Xianqing has gone beyond the traditional paradigm of a Western Christendom penetrating Chinese peripheries and the Marxist framework of cultural imperialism to explore the various patterns of religious conversion and church growth in rural areas. He has built on the latest research on Catholic movements by Xiaojuan Huang,¹ Lars Peter Laamann,² Ji Li,³ Eugenio Menegon,⁴ Alan R. Sweeten,⁵ and Kang Zhijie,⁶ to evaluate the indigenization of religious doctrines and rituals. Zhang begins his study with a careful examination of the political, social and cultural landscapes of the Fuan district. He shows that pirates, natural disasters and riots frequently occurred in this peripheral region and led to the erosion of state authority. Against this backdrop, the Spanish Dominican missionaries arrived from the Philippines and relied on local believers to propagate the faith and build churches. The Catholic communities survived the turbulent period of the Ming-Qing transition (1620–1684) and the Chinese Rites controversy. They flourished in areas with limited government control. Through a statistical analysis of the parish records, Zhang points out that as many as 10,000 Catholics lived in more than 300 villages throughout the seventeenth and eighteenth centuries. These Catholics came from all walks of life: they were literati, landholders, merchants and farmers. Because of the Dominican missionaries' visions of indigenization and their effective mission strategies, the loyal support of the Chinese faithful, and the changing policies of the Ming and Qing governments, Catholicism had taken deep root in China's peripheries.

1 Xiaojuan Huang, *Christian Communities and Alternative devotions in China, 1780–1860* (Ph.D. diss., Princeton University, 2006).

2 Lars Peter Laamann, *Christian Heretics in Late Imperial China: Christian Inculturation and State Control, 1720–1850* (London: Routledge, 2006).

3 Ji Li, *Becoming Faithful: Christianity, Literacy, and Female Consciousness in Northeast China, 1830–1930* (Ph.D. diss., University of Michigan, 2009).

4 Eugenio Menegon, *Ancestors, Virgins, and Friars: Christianity as a Local Religion in Late Imperial China* (Cambridge, MA: Harvard University Asia Center, 2010).

5 Alan Richard Sweeten, *Christianity in Rural China: Conflict and Accommodation in Jiangxi* (Ann Arbor, MI: Center for Chinese Studies, University of Michigan, 2001).

6 Kang Zhijie 康志傑, *Shangzhu de putayuan: Eszibei Mopanshan tianzhujiao shequ yanjiu (1634–2005)* 上主的葡萄園：鄂西北磨盤山天主教社區研究 (1634–2005) [The Lord's vineyard: A study of a Catholic community in Beimopan shan in Northwestern Hubei province (1634–2005)] (Taipei: Fu Jen Catholic University Press, 2008).

Methodologically, this regional study is of great significance because it reflects a move towards a micro-history approach that emphasizes the development of Chinese churches in specific temporal and spatial settings. The goal is to understand what Clifford Geertz calls “a native point of view” in the complicated process of Sino-Christian interactions. Arising from this conceptualization is the awareness that in conducting empirical studies of native churches, scholars need not only a good knowledge of the Catholic mission policy but also a good grasp of the Chinese side of the story. Since the 1990s, many mainland scholars have supplemented the Western missionary archives with Chinese sources and fieldwork data to reconstruct “the history from below.” In line with this academic trend, Zhang employs a bottom-up approach to investigate the phenomenon of mass conversion and the rise of Catholic lineages in the interior. Drawing on Spanish missionaries’ reports, Chinese archival sources, family genealogies, and fieldwork materials, Zhang asserts that Catholicism was deeply integrated into the lineage society and gave rise to a new religious and social identity among the converts. When Catholicism was transformed into a lineage identity, it became an obligation for lineage members to join the church. Conversion represented a major step towards a closer identification with the Catholic lineage as a whole. The church, once built, became an institutional center of social and religious life among the converts. With the consolidation of the Catholic lineage unity, the church became just as important as an ancestral hall to non-Catholics.

In addition, Zhang has balanced the study of Catholic institutions with a grassroots perspective on the diverse experiences and concerns of ordinary converts, especially women. He highlights the crucial role of Chinese worshippers in preserving the faith for centuries, and uses many photos of old and new churches, ancestral halls, genealogies and tombstones to illustrate the overlap of religious, territorial and kinship identities. This meticulously researched study demonstrates that the networking effect was central to the success of Christianization in late imperial China. The Catholic faith was transmitted from people to people, family to family, village to village. The worshippers never kept their faith to themselves but took the Christian message to others and built large numbers of churches. This fascinating process of cross-cultural interaction reveals the frequent crossover of old and new identities in the lives of these Catholics, and calls for more attention to the highly diversified linkages between Christianity and Chinese society.

In short, this book is well-written and full of insightful details. It deserves to be widely read by anyone interested in the development of Chinese Catholicism, the history of cross-cultural encounter between China and the West, and the transformation of local society in Fujian province.

Joseph Tse-Hei Lee (New York)

Siu-Keung Cheung, Joseph Tse-Hei Lee, Lida V. Nedilsky (Hrsg.): *Marginalization in China: Recasting Minority Politics*. New York: Palgrave Macmillan, 2009. xii+263 S. Bibliographie, Index und Glossar. ISBN: 978-0-230-61423-9.

Was ist eine Minderheit, und wie sind Minderheiten und chinesischer Staat miteinander engagiert? *Marginalization in China* beschreibt und analysiert dies in elf Einzelstudien, die von der Ming-Dynastie bis ins 21. Jahrhundert reichen und nicht nur ethnische und religiöse Minderheiten umfassen, sondern auch wirtschaftlich und sozial benachteiligte Gruppen, wie Migran-