

movement was largely organized into regional networks with some communication and travel between them; it did not achieve a trans-regional character until the beginning of the twentieth century and the dawn of a national urban culture in China (pp. 176; 222–5). Finally, ter Haar devotes part of the concluding chapter to a comparison of the text-focused, iconophobic Non-Action Teachings and the rise of the Reformation in Europe, one that is thankfully neither centred on Europe as the normative case for religious development, nor claiming a unique exceptionalism for Chinese religious history.

Practicing Scripture has several key strengths and one pervasive weakness, but the latter is certainly not severe enough to blunt the message of the book. One strength is the especially rich account of the early charismatic leaders of the movement, whose biographies became central religious narratives of the later tradition. These characters operated in a tumultuous space of religious competition, constant threat, and social unrest of the period surrounding the Ming–Qing dynastic transition of the mid-seventeenth century. These narratives illustrate the importance of personal experiences in the received religious tradition, experiences of suffering, and persecution, but also of securing the support of powerful patrons and recognition of the leader's numinous power. Another strength is ter Haar's precision and care in interpreting sources that range from prisoner confessions to Buddhist anti-heretical polemics. Consistently drawing the reader's attention to the biases behind these narratives, while treating each source as valuable on its own merits, the range of sources in this study supports this approach by providing a number of angles to illuminate the subject. This is particularly effective when dealing with the overtly hostile materials produced through religious persecutions. Another example is the picking apart of materials relating to a massacre of missionaries in 1895. The analysis transforms what appears to be an act of religious violence into a much more nuanced, yet equally horrifying, episode in local struggles over power and authority (pp. 201–9).

The one weakness I can identify is that the sheer mass of material in this monograph is brought together in an uneasy coalition. In several places important concepts are briefly mentioned long before they are examined comprehensively, or introduced again long after they first appeared without reference to their earlier appearance. As mentioned above, however, this only makes it somewhat more challenging for non-specialists to digest its message. This is rather unfortunate since it calls scholars to look beyond the largely monastic-led textual traditions that have so often formed the core matter of scholarly digestion, to glimpse the lived religious experiences of a laity that existed at neither margin of society. Were this approach more often taken up in the study of early-modern and modern religion, it would be a welcomed impact of this magisterial and landmark work.

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ROMAN MALEK, S.V.D.:

The Chinese Face of Jesus Christ, Volume 4a: Annotated Bibliography. 658 pp. Sankt Augustin: Monumenta Serica Institute; Leeds: Maney Publishing, 2015. £95. ISBN 978 1 90966268 1.
doi:10.1017/S0041977X15001354

It is both gratifying and mildly surprising to find that the ongoing series of volumes from the Monumenta Serica Institute under the editorship of Roman Malek devoted

to the “Chinese Face of Jesus Christ” now includes a volume of bibliography. For part of the appeal of the series lies in the very many diverse facets of the overall topic that turn out to be worth writing about, so that the very heterogeneity of the volumes in itself prompts reflection. Surely compiling an entire bibliography on the “Chinese Face of Jesus Christ” entails too many arbitrary choices for inclusion and exclusion – how are we to know what is in it? By looking, and, after duly noting the editor’s opening concession that comprehensiveness has scarcely been a realistic goal (p.7), by using the hundred pages of “Key references” (pp. 32–131) that provide an alphabetized classification of the contents, the body of which is arranged in the normal way by author, and within each author’s output by date of publication. Generous amounts of annotation are provided for each entry, for example tables of contents for the most important books, and the most Christological titles from the Beitang and Zikawei library catalogues are given in an appendix, which precedes a final section adding ten pages of representative illustrations, pending the appearance of Volume 5 of the series.

An initial browse through the “Key references” will show how the content has been analysed not only according to theological headings but also by a number of other types of heading, such as by personal name – thus well over a dozen publications are listed, for instance, on Lu Xun’s understanding of Jesus Christ. And, to give another example, over forty items may be found solely under “Rosary, the mysteries of Jesus Christ in the”, without therefore – given the specific focus – any reference to Buddhist practice, though “Buddhism and Jesus Christ” provides a listing of similar size, generously including a number of studies with fairly tenuous links to China, such as some of those by the late J. Duncan M. Derrett. “Nestorian” publications are only included for the period 2005–13, as a result of the existence of a substantial bibliography in Malek’s edited volume *Jingjiao – The Church of the East in China and Central Asia* (Sankt Augustin: Monumenta Serica, 2006). The selection may not be definitive, but it is catholic indeed, with for example a small number of entries devoted to works aimed at children.

Of course any bibliography this size finds it hard to escape minor blemishes. Why is Amitābha consistently spelled wrongly? Why not list the most recent work of Samuel Lieu under the heading of “Quanzhou” as well as under the – again – more than two score publications relating to “Manichaean Jesus”? But such defects are trivial. The main drawback to some users, I suspect, will be the desirability of approaching the “Key references” from the point of view of the compiler. Here one notes that though there are headings for “Orthodox (*Dongzhengjiao* 東正教); Jesus Christ in the theology of the” and – more extensively – “Protestant (*Jidujiao* 基督教) writings on Jesus Christ”, there is no entry for the “Catholic Church”, which is, by contrast with the two preceding groups, omnipresent. Well, *cuius regio eius religio*, I suppose, and this particular region of the study of East–West interaction is one over which Roman Malek can claim indisputable authority, even if some Chinese followers of Siddhārtha Gautama might dispute his assertion that “No other person from a non-Chinese cultural context has received as much attention and devotion as Jesus Christ” (p. 8).

As for the rationale for publishing this bibliography in hard copy book form, I cannot – for reasons that the curious who bother to check this will divine instantly – dissent in the slightest from the sentiments expressed on this matter that are reproduced in the quotation at the end of the “Introductory remarks”, on p. 8. Indeed, one might further add that in this particular case the advantage of being able to flip rapidly between the “Key references” and the body of the volume would be entirely lost in a conventional online publication, unless it was arranged so that two separate windows could be opened at the same time. And, of course, this very process of

moving between the two sections increases the chance of serendipitous discovery. Such serendipity, however, is only made possible by the sustained hard work of the author, who should certainly be congratulated on a boldly conceived idea conscientiously and painstakingly executed.

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YING LIU, ZHONGPING CHEN and GREGORY BLUE (comp.):

Zheng He's Maritime Voyages (1405–1433) and China's Relations with the Indian Ocean World: A Multilingual Bibliography.

xxvi, 200 pp. Leiden: Brill, 2014. €98. ISBN 978 90 04 28016 8.

doi:10.1017/S0041977X15001366

Finding a way into the complex subject of “Zheng He studies” and into the maritime setting of the Indian Ocean before the arrival of European powers has become easier. This is good news, and it is the unquestioned merit of a bibliography, published by Brill, compiled by three authors who know well the field. Compiling a bibliography on this topic poses additional challenges: the large number of languages involved (thirteen are represented in the book); the interdisciplinary character of the material, including subjects from history through geography to archaeology; and the long period of time over which works referring to Zheng He were written.

Managing this range of dimensions is certainly a strength of the book and is reflected in its detailed and elaborate structure. The book is divided by genre, beginning with primary sources and leading through academic books, book reviews, articles and book chapters to popular literature, academic theses and web sources. The most important chapters, “academic books” and “articles and book chapters”, are themselves divided into eight similar parts which are again subdivided. This leads to a clear organization which easily allows readers to find literature on their special field of interest. Unfortunately, there is little or no cross-referencing between the chapters, so each entry appears only in exactly one place in the book. A carefully compiled index, however, alleviates this problem.

It is not helpful to argue in detail about omissions or possible additions to the bibliography: who would be able to trace everything there is in this place, or judge conclusively what still has to be included and what not? One decision taken here, however, is truly questionable: the exclusion of virtually all mainland Chinese academic articles published before 2003. The reason the authors give in the introduction for this huge omission is that they can be found in Zhu Jianqiu 朱鉴秋's *Bai nian Zheng He yanjiu ziliao suoyin* 百年郑和研究资料索引 [Bibliography of a century of Research on Zheng He, 1904–2003], a Chinese bibliography published in 2005. This is of course true, but in taking this decision, the authors lose the opportunity to make this a truly complete bibliography. Including these articles and annotating the most important of them would have provided readers unable to read Chinese with the chance to gain a very practical overview of the Chinese literature on this topic.

Giving comprehensive descriptions of all or just the majority of the works listed would not have been possible within the scope of this book, and is not necessary. The existing annotations are, however, unfortunately often of very limited value. They either repeat the content of the title in different words, or explain keywords from the title in an encyclopaedic way as one may easily obtain it from any internet