



董少新,《形神之间——早期西洋医学入华史稿》
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Dong Shaoxin, *Form and Spirit—Western Medicine's spread into China in the Early Phase*

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AT the juncture between the Ming and Qing dynasties, the Sino-Western cultural interchange, which was promoted by the European Catholic missionaries entering China, has been called by some scholars one charming musical interlude—a movement that has attracted many talented scholars such as Bo Xihe, Chen Yuan, Xiang Da, Fang Hao, Xu Lihe and others coming from various academic backgrounds to investigate specific fields of research. As the *Handbook of Christianity in China, Volume One—635-1800* (Leiden, Brill, 2001) edited by Nicolas Standaert, an imposing and enormous volume of nearly one thousand pages, has already explained, due to the extension with which this domain touches upon a large scholarly surface, that academic research of present times becomes every day more and more detailed, so most of contemporary scholars can only, without regret, select the most interesting angle of study and in each rather specialized field do verifiable research, in order to express in historical research the pleasure to explain the least detail. Among the many involved subjects, the spread of Western medicine into China and the missionaries' medical activities are obviously less popular subjects compared with astronomy, calendars, mathematics and geography. Fan Xingzhun and Fang Hao have started such study, and they were followed by many others, especially in recent years Zhu Pingyi, Nicolas Standaert and others, even published some material

明清之际因欧洲天主教传教士入华传教而推动的中西文化大交流事件曾被一些学者喻为一曲迷人的乐章——这是一个曾经吸引了包括伯希和、陈垣、向达、方豪、许理和等人在内的一批来自不同学科背景的顶尖学者投入其中的研究领域。正如钟鸣旦所编《中国基督教研究指南》这本篇幅几近千页的皇皇巨著中所揭示的,由于该领域涉及学科面极其广泛,在学术研究日渐细化的当今世界,大多数当代的学者只能不无遗憾地选择感兴趣的角度加以切入,在各个比较专门化的领域中钩稽钻研,借以抒发历史研究中阐微发幽的乐趣。在涉及的芸芸论题中,与天文历法、地理数学等相比,西医入华与传教士的医事活动显然受到的关注较少。尽管此前曾有范行准、方豪开研究先河,继范、方二人之后学术界也不断有人跟进研究,尤其是近年来祝平一、钟鸣旦等人陆续发表了一系列扎实精到的专题性论文,但有关明清之际传教士与中西医学交流方面的系统性著作一直迟迟未能问世。董少新的这部力作应时而出,恰好在一定程度上满足了国内外学术界翘首已久的这份期待。

本书分上编、下编两部分。上编的主体部分来自作者2004年在中山大学历史系完成的博士论文,也是全

and brilliant disquisitions, but we've never seen any systematic paper focusing on the missionaries in China during the Ming and Qing times and the medicine exchange between the Eastern and Western world which they have promoted. Dong Shaoxin's masterpiece came at the right time and in some way satisfied the expectations of many scholars around the world.

This book is divided into two chapters. The first chapter, also the most important chapter in the book, is mostly from his doctoral dissertation in the Department of History of Sun Yat-Sen University in 2004. Just as the title "Doctor and Missionary" implies, the author studies the missionaries' medical treatment and their activities to preach Christianity by studying the relationship between medical treatments and preaching. The first chapter consists of three sections focusing on three different fields respectively. The first section emphasises Macao and Western medicine's spread into China in the early phase. As an important hub for Eastern and Western exchange, Macao is considered as the fresh starting place that brought in European medicine during the Uncharted Waters time. Therefore, studying Western medicine in Macao and Macao's role in spreading Western medicine into the Mainland under the background of Portugal Overseas Expansion are two inevitable topics in this book. On the basis of the established research achievements, the author utilises many historical data to expose Western missionaries'—mostly Jesuits and Franciscans—medical activities in Macao and their role in promoting Western medicine in China. The second section emphasises the missionaries' activities among the general public. The main purpose of missionaries coming to China during the Ming and Qing dynasties was to spread Christianity into China and get more Chinese followers of Christianity. All the activities by the missionaries such as casting cannons, correcting calendar and

书最重要的部分。正如“行医与传教”这一标题所提示的，作者在本编中力图结合治疗疾病与传播宗教之间的关系，探讨明末清初天主教传教士在中国的医疗传教活动。构成本编的三章内容分别聚焦于三个场域：第一章考察了澳门与早期西医入华历史。作为明清之际沟通中西交往的一个重要枢纽，澳门显然应被视为是大航海时期欧洲医学进入中国的滥觞之地，因此，在葡萄牙海外扩张背景下考察西医在澳门地区的活动及澳门在将西医导入中国内地的历史过程中所扮演的角色是本书不可回避的一个主题。在充分吸收中外学术界已有研究成果的基础上，作者运用多种史料细致地考察了以耶稣会士及方济各会士为主的西方传教士在澳门地区的行医活动及其在推进西医入华方面所起到的重要作用。第二章则关注传教士在中国民间社会的医疗传教。明清之际传教士入华，最主要的目的在于传播天主教信仰，皈依中国各个阶层的民众。传教士从事制炮修历、舆地测绘等各种西学活动都是服务于这个目的，医疗工作也不例外。然而，传教士是如何在中国民间社会中开展具体的医疗活动的？这种医疗活动在推动天主教信仰传播方面起到什么作用？由于资料零散，这些问题此前学术界较少关注。本章解答了这些疑问。明清之际各个传教区普遍存在传教士利用行医以吸引民众入教的现象。除了在局部地区开办慈济机构、收治病者外，传教士主要采取游走行医的方式，利用随身携带或者在华制造的部分西药救治患者。在救治身染麻风恶疾的病人及妇女、儿童等弱势群体方面，医疗传教取得了较好的效果。而传教士在地方上的行医活动也有助于掩护他们在禁教时期开展传教工作。由此可

cartographic survey all served the purpose of spreading Christianity into China, medical activities being no exception. However, how did the missionaries perform their medical treatment activities among the public? What kind of role have the treatment activities played in preaching Christianity? These questions were less popular because of the absence of systematic data. This section answers such questions. During the Ming and Qing dynasties, it was one popular way to attract followers by way of medical treatment. Except for establishing charity institutions and curing sick persons inside them, the missionaries travelled around on foot and cured people suffering from diseases using the Western medicine they took with them or the medicine made in Chinese factories. Preaching Christianity through medical treatment worked well when it came to curing persons suffering from leprosy and the disadvantaged groups such as women and children. The medical treatment activities of missionaries could also cover their Catholic activities during the persecution time. It shows that preaching by way of medical activities has been one important and wise way of missionaries during the Ming and Qing dynasties. The third section discusses medical activities of Western missionaries in the palace during the early time of the Qing Dynasty. The Jesuits had already established the "Top-Down" preaching policy during Matteo Ricci times, i.e. the missionaries would try spreading Christianity first within the royal families and the high-ranking officials by which way they could influence the government's policy on Christianity, and eventually spread Christianity all around China. Under such circumstances, the missionaries in the early phase of the Qing Dynasty performed medical activities such as medical treatment, medicine manufacturing and translating medical books within the palace. From the author's perspective, because Chinese traditional medicine enjoyed a dominant

见, 医疗传教已是明清之际传教士除了知识传教之外另一个相当重视的传教策略。第三章探讨了清代前期宫廷中的西洋医学问题。早在利玛窦时代, 入华耶稣会士们已确立了自上而下的传教策略, 试图通过出入宫廷, 接近帝王宗室及大臣以左右朝廷天主教政策, 从而实现基督化中国的目的。正是在这样的背景下, 清代前期传教士在宫廷中开展了行医、制药与译介医书等一系列医事活动。在作者看来, 因为中医在中国社会中具有强势地位, 而西医传入宫廷又完全取决于皇帝个人的意愿, 再加上此时期入华传教士医生人数毕竟有限, 这些因素导致近代西方医学并不能借此时机在中国生根发展。但尽管如此, 传教士在宫廷中所开展的这些医事活动仍然在一定程度上保护了天主教在华传教事业。

下编“医学与性学”则是作者在博士后阶段的后续研究, 主要关注的是传教士输入的西方医学知识。在第四章“性学”、第五章“医学”中, 作者采用知识考古的方法, 分别考察了传教士译著中所介绍的中世纪以来欧洲天主教神学关于医学与人体生理方面的认知体系。值得注意的是, 作者并非单纯从现代医学分类角度来衡量上述西方医学知识的传播, 而是力图紧扣宗教史脉络以细究这些“性学”及“医学”知识被诠释的过程及其与宗教传播间的紧密联系。这种扬长避短之道, 恰恰弥补了以往医学史家在探讨中西医学文化交往史时常常忽略宗教因素的不足, 从而凸显了自身的价值。在接下来的第六章与第七章中, 作者分别从中西语言接触史及视觉文化角度考察了西洋医学词汇与西洋解剖图引入明末清初中国的情况。站在中国中心观的立场, 本编最

position during that time, the spread of Western medicine into China was all to be determined by the king and in light of the limited numbers of missionaries during that period, all these factors determined that Western medicine could not have the perfect chance to fully develop in China. However, the medical activities by the missionaries in the palace protected their Christian preaching activities in some way.

The second chapter "Iatrolgy and Sexology" is the author's post-doctoral study, mainly focusing on Western medicine knowledge introduced by missionaries into China. In the fourth section "Sexology" and fifth section "Iatrolgy", the author utilises the Archeology of Knowledge to discuss the cognition system of Catholic Theology on Iatrolgy and Human Physiology from the Middle Ages, which was introduced by the books translated by the missionaries. The author didn't put all his attention onto modern medical categories to discuss the spread into China of the abovementioned Western medicine, but integrated such discussion into the history of religion to further discuss the process of Iatrolgy and Sexology as understood by Chinese people, and also the relationship between medicine and religion. The author's such wise approach helped him to not follow his forerunners' mistake of ignoring the effect of religion when studying the exchange between Eastern and Western cultures. In the sixth and seventh sections, the author presents his research on the introduction of Western medical terms and medical illustrations into China during the late Ming and early Qing dynasties by studying the contact between Western and Eastern languages and the visual cultures. In the China-centred approach, the most important and valuable part of this chapter is the discussion of the absorbtion and abrogation of Western medicine by some Chinese scholars, such as Wang Honghan and Fang Yizhi. It is clear that to focus

值得重视的部分是关于王宏翰、方以智等中国士人对西医的吸纳与扬弃的讨论。可以想象，在考察西方医学知识传华问题时，如果仅仅是针对被译介的西方医学文本单方面地大加诠释而缺省了同时代中国知识界的反应，其研究成果上的光辉必定要暗淡许多。

作为一部引人入胜的著作，本书也存在一些值得细加雕琢的地方。例如，作者在讨论传教士在中国民间行医传教活动时，主要偏重的还是耶稣会的资料，实际上，包括方济各会、多明我会、巴黎外方传教会等其他天主教修会都曾留下了不少关于基层医疗传教的文献记录。在考察“奇迹治疗”现象时，作者似也应更多地注意传教士及中国教徒塑造这些所谓“奇迹故事”背后所隐藏的文化史意义。此外，作者如果能对收录于《故宫珍本丛刊》中的《西洋药书》等满文医书进行考察，必将能更为完整地呈现清代前期西医在宫廷中的处境。但毫无疑问，这些些微的遗憾丝毫不减本书已经具有的光芒，从明清中西文化交流史的角度来看，本书允可推为继上个世纪中叶范行准著《明季西洋传入之医学》之后，在明末清初中西医学接触方面由中国新生代学者撰写的最有成就的一部著作。它不仅会吸引明清中西文化交流史领域学者的目光，也必定会引起医疗社会史等跨科学者的广泛关注。❁

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only on explaining the translated books on Western medicine but at the same time to ignore the reaction of the Chinese scholars would do no good to a research book.

This is a fascinating book although there are still some elements which can be improved. For instance, in the part that discusses the missionaries' medical treatment and preaching activities among the people, most of the data the author uses are from the Jesuits, but many other Catholic religious orders, such as Franciscans, Dominicans and the Paris Foreign Missions Society have also left some documentaries about medical treatment and preaching activities among the general public. In the part "Miraculous Healings", the author should pay more attention to the cultural meaning behind the so called "miraculous stories" moulded by the missionaries and the Chinese followers. Furthermore, if the author could undertake research on the *Book on Western Pharmacology* and other similar Manchu medical books catalogued in the *Collection of Rare Books of the Palace*, he could definitely present a more complete situation of Western medicine in the Palace during the early Qing Dynasty. But without any doubt these minor regrets would never diminish the brilliance this

book already possesses: from the point of view of the Ming-Qing Sino-Western cultural interchange history, since the publication in the middle of the last century of *Ming Time Western Iatrology Introduced in China*, by Fan Xingzhun, one would agree to present this book as the most accomplished work written by the new generation of Chinese scholars on the aspects of the encounter of the Chinese and the Western Medicines during the later Ming and early Qing times. ☉

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