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continued along older patterns. The work provides us with a precise depiction from a bottom-up angle that helps us explore a broader understanding of the socialist agenda of the 1950s. It is an indispensable book for the field of Shanghai history and can provide inspiration to all historians and anyone interested in Shanghai history, modern Chinese history, and intellectual and cultural history.

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While Sino-Western cultural exchanges, in particular the contribution of Jesuit missionaries to the rise of a modern type of Chinese science and worldview, have fascinated historians of late-imperial China for years, Professor Qiong Zhang's ambitious and substantial book greatly contributes to a deeper and much more complex understanding.

Making the New World Their Own is organized into six chapters. In the introductory chapter Zhang presents several interpretive frameworks that position her book in the larger context of past scholarship, and she also outlines her innovative approach to the study of Chinese intellectual history. First, she sees the long journey to China of European scientific discourse as a process of "cultural appropriation and domestication" (p. 3). By emphasizing "domestication," Zhang emphasizes how certain European ideas "embarked on a life of their own" and circulated in Chinese print media; more importantly, this approach looks at how missionaries such as Matteo Ricci borrowed from Chinese sources and appropriated Chinese terms. Thus, what emerges is the author's delineation of the effective cultural strategy taken by the Jesuit missionaries in which they not only localized the Christian catechism but also furthered a discourse among Chinese authors themselves through a process of reinterpretation. The author has chosen to focus on two themes: 1. the exact role of the Jesuits in this cultural transmission, and 2. the results of the Chinese encounters with Jesuit science. In the book, we

are mainly treated to Chinese world maps, cosmological and astronomical treatises, and texts on world geography. Zhang Qiong's main goal is to challenge the conventional dichotomy of transmission and reception, and to examine the actual process as having been a creative intercultural production and reciprocal merging of the two knowledge systems that eventually forged a new and coherent discourse. To better interpret the dynamic of cross-cultural interactions, Qiong Zhang, in addition to building upon the existent literature by Fang Hao, D. E. Mungello, Nathan Sivin, Jonathan Spence, and Benjamin Elman, etc., also borrows a concept from literary studies, the "contact zones," which aptly captures the spatial condition of the borderlands, both geographical and intellectual, where the two cultures met and clashed.

In Chapter 2, Qiong Zhang challenges the conventional triumphal tale about how the world map presented by Ricci became a historic event signaling the Western presentation of new geographic knowledge to the Chinese. To Zhang, the process was much less monolithic and simplistic. She demonstrates that "Ricci's dynamic interactions with Chinese scholars informed his world map" (p. 37) and played a major role in forging Ricci's strategy, and that the Chinese need for a world map was driven by a late Ming intellectual shift to empirical knowledge and an understanding of the *wu*, or "things," which extended to a curiosity of Western knowledge. By highlighting the Chinese side, Zhang successfully turns the transmission thesis into one of Western response to indigenous cultural logic and the demands within the marketplace of ideas. Here, Qiong Zhang strikes a delicate balance: she does not portray Ricci as only a respondent to Chinese culture, but also as a proactive agent who seized an opportunity to push for his agenda of exposing the Chinese to the outside world and the Western knowledge system. By means of the map of 1602, Ricci taught that the earth is a globe and coined the relevant term *dìqiú*. The more intriguing thing, as Zhang demonstrates, was that Ricci purposefully neglected the Chinese intellectuals' contribution to his mapping project, decentered China, and mythologized the lands of European Christendom. The author points out that Ricci's presentation of world geography was strategically semi-empirical and semi-mythical, and his "self-proclaimed standard of reason and truth fractured along the way" (p. 76) in order to accommodate the current Chinese knowledge system.

Chapter 3 is a comparative study of Chinese and European discourses on the physical earth. Qiong Zhang outlines the origins and evolution of European beliefs about the shape of the earth, traveling from the views of ancient Greece and Rome to those of the Renaissance; she demonstrates that Europe experienced a long history of both a spherical earth and, concurrently, a flat earth. In China, there was a two-tier configuration: cosmological and geopolitical on the higher tier, and empirical, maritime and geographical on the lower one. The lower tier, as Qiong Zhang observes, was more concrete and diverse, and also closer to the kind of

practical knowledge apparent in premodern China. She notes that the often ignored ancient Chinese maritime culture, distinct from the “land-centered agriculturalists’ perspective” (p. 108) was pertinent to a realistic Chinese understanding of geography. By carefully examining non-official encyclopedias and casual prose genres, she sketches this premodern Chinese maritime discourse about the earth and seas, in which authors like Zhou Qufei did not necessarily use the term “Four Seas,” an ancient term that was eventually modified as “five seas” (under a variety of names) based on actual maritime experiences.

In Chapter 4, Qiong Zhang focuses on the complex and interactive process of the introduction and refashioning of the terraqueous globe in 17th century China by placing the epistemological formations in both Europe and China, giving each side’s historical context. For instance, the European claim that the earth is round and inhabited in all areas was supported by the evidence from European maritime explorations. The Ming Chinese scholar, Xiong Mingyu, who accepted the globe theory, had experience in maritime traffic along and beyond China’s coast. Zhang Qiong focuses on how Chinese scholars like Xiong indigenized the new Western concept. Xiong Mingyu’s reception of the early modern Western geographic knowledge was “domesticated” when he argued that the concept of the globe already existed at the time of the Yellow Emperor. Similarly, Fang Yizhi and Jie Xuan accepted the notion of the terraqueous globe, but they also “domesticated” this theory by interweaving it with the Chinese theory of the cosmic Qi, which “blows” upon the globe to spin it. Finally, Zhang correctly points out that Fang and Jie did not accept the religious underpinnings of the Jesuits’ thought.

In Chapter 5, Qiong Zhang tackles a crucial concept in Chinese intellectual history, the “Four Seas” and the translation of the term as translingual practice. She demonstrates that Matteo Ricci skillfully bridged the linguistic and conceptual worlds of Europe and China. According to Zhang, Ricci actually borrowed the Chinese terms “Great Western Ocean” and “Small Western Ocean,” but designated the Atlantic Ocean as the Great Western Ocean, with the Indian Ocean being the Small Western Ocean. Ricci was influenced by the Chinese concern for symmetry in his creation of a new pair of seas, the Southwest Sea and the Southeast Sea. Ricci’s most important contribution, according to Zhang, was this sort of transformation of a traditional term into something broadly rhetorical. This argument, as Zhang points out, was echoed by the late-Ming philosopher Li Zhi, who claimed that there were no real “seas on the western, northern, and southern frontiers, nor any seas on the northwestern, southwestern, and northeastern frontiers” (p. 221). Yet this does not betray Jesuit influence, since Li Zhi developed the idea based on the important mythic narrative about geography contained in “Tribute of Yu,” a section of the ancient classic *Book of Documents*.

Qiong Zhang in this part of the book makes a contribution to late-imperial Chinese intellectual history by: 1. demonstrating the synchronic and comparably

similar ideas of Europe and China; 2. challenging the established notion about Western “influence” on the Chinese intellectual landscape through an explanation of the Chinese alternative worldview (Li Zhi wrote his book before any encounter with the Jesuits); 3. showing that Li Zhi, a native of the coastal Fujian province, made a “personal discovery of the maritime connection between the area south of Yunnan and his home province” (p. 224). Zhang thus reminds us, once again, that the locality of the Chinese scholars and their empirical experiences with maritime voyage routes played a role in the formation of the late-imperial Chinese worldview no less than the classics and any official rhetoric. Eventually, that the Four Seas was a figurative and not literal term was decisively confirmed by Gu Yanwu, who, as Zhang argues, provided a nationalist gesture in his proving that Ricci was incorrect about the ancient Chinese having an explicit belief that the earth was flat. It is here that Qiong Zhang reminds readers that the movement known as “evidential scholarship” in the early Qing dynasty was underlined by a global consciousness.

In Chapter 6, Zhang demystifies the Jesuit teaching of European geography as an anxious and calculated process. The most intriguing discussion is Matteo Ricci’s deliberately imprecise presentation of his home country, or *guo*, as named “*Ouluoba*” (Europe); this reflected his scheme to introduce European Christendom to the Chinese. Moreover, Ricci and his Chinese collaborators “‘ostracized’ the Spaniards in the Philippines from European Christendom” (p. 311) in order to distance themselves from Spanish atrocities there. Ricci inherited the Chinese term, Folangji, which refers to the Spanish colonialists as well as their colony in Luzon, but did not assign that state/country, *guo*, a position on his world map. Later, the Jesuit Giulio Aleni explained that Muslims called all Westerners Folangji (p. 319) but did not see the Hispanic colony as a state. As Zhang shows, this incoherent presentation of Western knowledge met with critical evaluations by Chinese scholars of the time, and finally propelled a deeper and more accurate investigation of foreign matters later in the Qing dynasty. One minor suggestion is that here Zhang could have enhanced the discussion of the Qing scholar Lu Ciyun’s use of the term Hongmao Gui (Red-Haired Barbarians, that is, the Dutch) by considering the Ming scholar Shen Defu’s similar distinction of Folangji from Hongmao yi in his *Wanli yehuo bian* 万历野获编 (Unofficial matters from the Wanli reign).

Overall, Qiong Zhang’s well-researched book, *Making the New World Their Own*, does a superb job of revealing the complexities of the Sino-Western cultural exchange and the enhancement of world geographical knowledge in late imperial China. It defies both the oversimplified narrative of knowledge transmission and overemphasis on the inner logic and indigenous resources of Chinese thought. Instead, Zhang presents the Chinese acceptance of early modern cosmology and geography as a highly complex and interactive process full of dialogues, adaptation,

and strategic choices. Qiong Zhang regards the role of Western knowledge as transmitted by the Jesuits in China as having been a catalyst for Chinese scholars to reinvestigate and reinterpret their classics, and this “reinvented body of Chinese learning” (p. 359) as the outcome of a strenuous cultural synthesis that placed China on par with other parts of the world in the late-seventeenth century that were on the brink of modernity. The book offers a fresh and thought-provoking approach to late imperial Chinese ideas and their relationship with the ideas of the Jesuits.

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