

approximately half of the latest Drug Code (1977) of the People's Republic is devoted to traditional pharmacy and remedies. The main difference in the two forms of health care is the attempted integration on the mainland of traditional practitioners, acupuncturists, bone setters and pharmacists (but not shamans or priests) into Western type health care. Moreover in contrast to Taiwan there are several research institutes where the clinical and theoretical issues of traditional Chinese medicine are studied, including the concept of Yinyang and the Five Phases to which significant numbers of the population evidently continue to adhere.

This important book has an extensive bibliography of Chinese primary sources as well as secondary Chinese, Japanese and some Western secondary sources. There is a bilingual index of drugs (11 pp), an index of book titles (10 pp) and an index of persons (22 pp) as well as comprehensive notes. The remarkable scholarship we have come to expect of the author, a Western authority on Chinese medicine, is heightened by the reproduction of many delightful original illustrations.

BARBARA EVANS

T. S. BAYER (1694-1738): PIONEER SINOLOGIST. By KNUD LUNDBAEK. (Scandinavian Institute of Asian Studies Monograph Series No. 54.) pp. xiv, 241, illus. London and Malmö, Curzon Press, 1986. £10.50.

Accounts of the beginnings of European sinology usually concentrate on the work done by Jesuit and other missionaries inside China and the influence that such work exerted on European scholarship of the XVIth century and later. Certainly it is appropriate to start the story in this way, in view of the astonishing achievements of pioneers such as Matteo Ricci, Martino Martini, Ferdinand Verbiest, Antoine Gaubil and Adam Schall. The inspiration of their efforts lay in the grand design of winning the souls of the Chinese by first appealing to their intellect. It was in order to be able to discourse on China's literary, philosophical and historical heritage with scholars and officials that the fathers spared no pains in mastering both literary and spoken Chinese. As a result they could claim to the Chinese with whom they were in contact, sometimes including the emperor himself, that they were well prepared in intellectual terms to engage in disputation on religious matters.

At the same time another motive was affecting the growth of sinology. This arose from the studied attempts of European scholars of the XVIIth and XVIIIth centuries to establish and identify a comprehensible system within which all creation could be seen to take a designed part. Within such a search for universal reasons, there emerged Leibniz' (1646-1716) idea of the "Adamitic language", a perfect mode of communication for the exchange of intellectual ideas. Possibly such thoughts were partly stimulated by what was becoming known of China and its language. Shortly we hear of a paper by Étienne Fourmont of Paris (1683-1745) which describes the Chinese script as the "noblest achievement of the human race". In pursuit of the same aim, that of seeking a universal synthesis, Georg Bülfinger of Tübingen was assembling all that he could discover about the Chinese language in the hope that this would stand as an example of a vehicle of communication framed in an exact philosophical order.

In his turn Theophilus (Gottlieb) Siegfried Bayer (1694-1738) played a part in the investigation of the Chinese language, not in the hope of converting Chinese to Christianity, but in order to enlighten the European intellect. Born in Königsberg, where he served as municipal librarian, Bayer studied in Berlin and strove to further his acquaintance with Chinese at the Academy of St Petersburg. The scant material that he had at his disposal included certain Chinese writings and some work on the language that the Jesuits had sent back to Europe (e.g. the vocabulary compiled by Father Diaz). Bayer conducted a slow but steady correspondence with missionaries serving in China and benefitted from an exchange of views with teachers

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