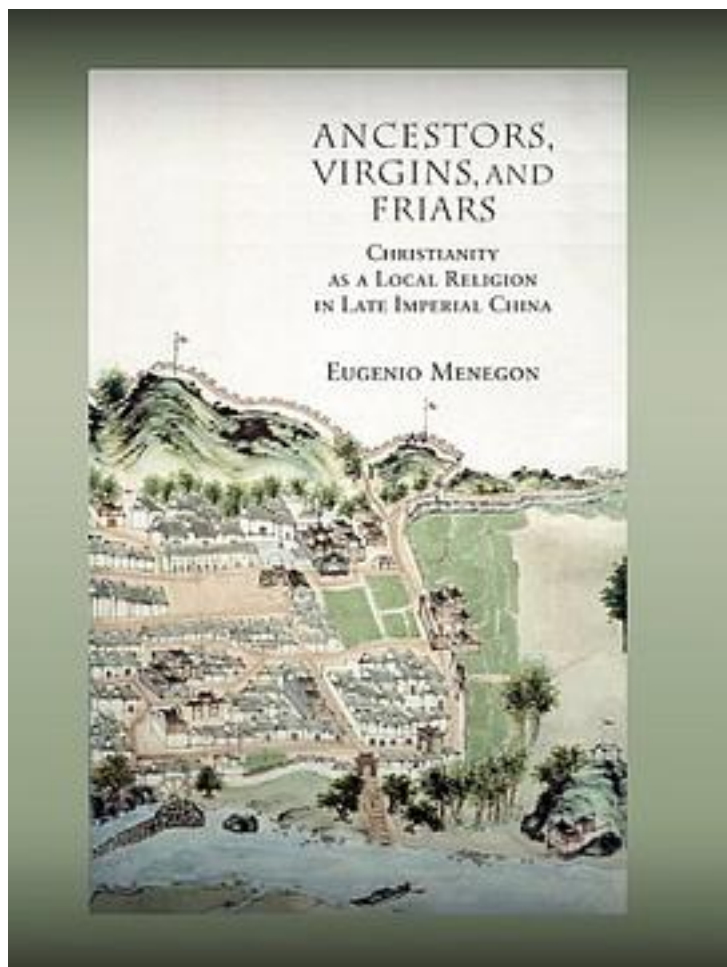


# Ancestors, Virgins, and Friars



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著者:Eugenio Menegon

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In the sixteenth century, European missionaries brought a foreign and global religion to China. Converts then transformed this new religion into a local one.

Focusing on the still-active Catholic communities of Fuan county in northeast Fujian, this project addresses three main questions. Why did people convert? Second, how did converts and missionaries transform a global and foreign religion into a local religion? Third, what does Christianity's localization in Fuan tell us about the relationship between late imperial Chinese society and religion?

The study's implications extend beyond the issue of Christianity in China to the wider fields of religious and social history and the early modern history of global intercultural relations. The book suggests that Christianity became part of a pre-existing pluralistic, local religious space. The author argues that we underestimate late imperial society's tolerance for "heterodoxy." The view from Fuan offers an original account of how a locality created its own religious culture in Ming-Qing China.

作者介绍:

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目录:

[Ancestors, Virgins, and Friars\\_ 下载链接1](#)

标签

海外中国研究

宗教

历史

社会史

梅欧金

基督教与中国：近代史

中国近代史

基督教

## 评论

2011 Levenson prize winner; a fellow Manchu learner. Again the problem of narrative in and historical writing; in this case, I feel that the first 4 chapters (chronological order) could be consolidated into one, and make the second half of the book (topic by topic) more thoroughly historical.

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迄今为止，这门课我最喜欢的一本书。

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只读了introduction, 有一些关于missionaries in China的historiography

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Christianity as a Local Religion 【梅欧金：《祖先、贞女与修士：帝国晚期闽东基督教的本土化》，2011年列文森奖，PhD University of California, Berkeley, 2002, Adviser: Wakeman, Frederick E. Jr.。另，张先清的博士论文】

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这书吸收了很多福建地方研究的知识，以及强调天主教的孝、贞、涤罪在中国传统思想的框架里都可以变形以得到本地化接受。

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基督教如何于明末清初在福建永安被Localized.

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Examining Christianity in Futian, Fujian China: how it was imported, integreted, and transformed throught the three hundred years of regime changes, political unrests, and local tensions. Trying to contest the conventional understanding of Christianity in China as a unsecessful career by arguing its compatibility with Chinese society.

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福建福安基督教史，涉及面很廣--福安的宗族，外來修士，信教的和反教的中國士大夫，普通民眾，祭祖禮，修士和貞女。讀的史料很多，也很仔細，對神學立場的把握很準

確，文筆也好。

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书评

Agains a master narrative of “Confucianization” (similar to acculturation), which goes that Christianity could take root in China only by becoming Confucianized, Menegon turns her attention from the doctrinal debates among the higher echelons of literati ...

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