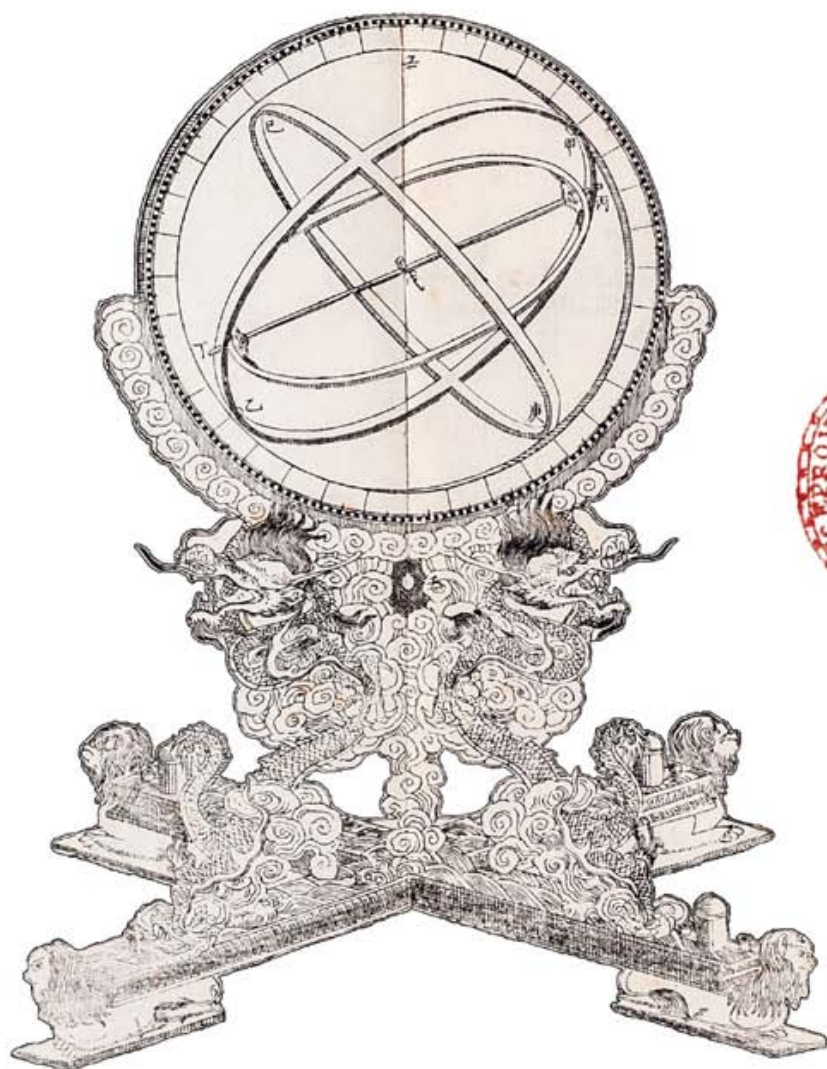


SINO-EUROPEAN IMPRINTS OF THE 17th AND 18th CENTURY 1480 MAGGS

SINO-EUROPEAN IMPRINTS

of the

17th AND 18th CENTURY



CATALOGUE 1480

MAGGS BROS. LTD.





SINO-EUROPEAN IMPRINTS
of the
17th AND 18th CENTURY



CATALOGUE 1480



BY APPOINTMENT TO
HER MAJESTY THE QUEEN
PURVEYORS OF RARE BOOKS
& MANUSCRIPTS
MAGGS BROS. LTD., LONDON

Maggs Bros. Ltd.

Maggs Bros. Ltd. 46 Curzon Street London W1J 7UH

Telephone: ++ 44 (0)20 7493 7160

Facsimile: ++ 44 (0)20 7499 2007

Email: titus@maggs.com

Bank Account: Allied Irish (GB), 10 Berkeley Square London W1J 6AA

Sort code: 23-83-97 Account Number: 47777070

IBAN: GB94AIBK23839747777070

BIC: AIBKGB2L

VAT number: GB239381347

Access/Mastercard and Visa: Please quote card number, expiry date, name and invoice number by mail, fax or telephone.

EU members: please quote your VAT/TVA number when ordering.

The goods shall legally remain the property of the seller until the price has been discharged in full.

© Maggs Bros. Ltd. 2016

Design by marc@radius-graphics.com

Printed and bound by The Gomer Press, Ceredigion.

A Private Collection of
SINO-EUROPEAN IMPRINTS
of the
Seventeenth and Eighteenth Century



“A Vase Of Black Tulips”

Some things only happen once in a lifetime: As a bookdealer one is used to seeing a library of beautiful books that will inevitably have a handful of rarities which will cause the eyes to widen a little. The dealer may then feel inclined to make some complimentary remark along the lines of: “Gosh, I have never seen a copy in such beautiful condition... etc. etc.”. To come across a collection where every item is a ‘*black tulip*’, a gem, in terms of rarity, condition, association, and provenance, is almost too much to ask for. There is not one dull book in the group of thirty that are described below: Most of them were written and printed by the Jesuits in China, a group of missionaries who have not always had a good reputation, either in the West or in China. And yet one can’t help but be impressed with these pieces of printing that speak so vividly and sincerely of learning, patience, courage, and self-sacrifice.

Any person going to China in the 17th century was aware of the fact that he might not return. The Jesuits went one step further: They went knowing that they would never come back. Their brief was to stay. Their

entire life and everything they learned was dedicated to that goal. Looking back at this period now one cannot help but feel that in the application of their knowledge they represented the cutting edge of Western science, philosophy, and tolerance, in many ways the avant-garde of 17th century society, and it is rather surprising to find that they were more willing to accommodate and value aspects of Chinese tradition than many of us are now.

In 1976, Philip Robinson published an article entitled '*The Chinese Puzzle*' in *The Book Collector*. In it he gives a marvelous account of a bundle of papers called 'Phillipps 1986'. This was the identifying number in the catalogue of the library belonging to the famous bibliomaniac Sir Thomas Phillipps (1792-1872). He had built a collection containing some 40,000 printed books and 60,000 manuscripts – a number unsurpassed by any individual collector in the West. Item 1986 was identified in four words '*Fragmenta Sinica Historica etc.*' and it appears in the section of the catalogue that listed purchases at the sale of the Meerman library at The Hague in 1824. Gerard Meerman (1722-1771) in turn was known to have purchased the entire library of the Jesuit college of Clermont. Many of the pieces shown below were part of that bundle 1986. We need to let Robinson speak:

"In conclusion I wonder if some readers may feel, as I do, that the astonishing thing about my story is that the objects in question have survived at all? They are pieces of great delicacy. So much so that one would be nervous about their survival in an English drawing room or normal English library, where a bounding dog or an inveterate window-opener could so easily appear at the wrong moment. These pieces could be damaged, as I have said, by a gust of wind... these things have been in constant hazardous motion for some three-hundred and fifty years. Imagine the overland journey down the whole length of China from Peking to Macao; the perilous sea voyage; the sojourn at Clermont; the continental sales and re-sales; the period in the crowded passages of Middle-

Hill and Thirlestane House [Sir T. Phillipps]; and in modern times the war-time removal into cellars and the final indignity of being used as packing. Certainly for part of this saga the collection was contained only within an open sheet... It is, of course, just a case of very good luck – incredibly constant good luck. All the same I think that certain benign influences have attended on 1986, not least that of the shade of Sir Thomas Phillipps. I like to think that he retains, in Elysium, that overwhelming passion for the preservation of books and manuscripts which was his outstanding characteristic on Earth.”

It is a privilege and a huge pleasure for Maggs Bros to be able to handle this collection that was assembled by another dedicated bibliophile over the period of half a century.



Coming Together

1

RICCI, Matteo. 利瑪竇 (1552-1610).

天主實義 Tianzhu shiyi [The True Meaning of the Lord of Heaven]; label says Tianxue shiyi [True Meaning of the Study of Heaven]. [Ms. label “De solidis rationibus quibus convincitur existentia Dei”]. [Hangzhou], 燕貽堂 Yanyi-tang, [1607]. With an unrelated accompanying ms. work.

2 vols. Measuring ca. 17 x 27cm. Bound in Chinese style (線裝 xian zhuang), original wrappers with printed title-slip & additional ms. title-label in Latin. Some minor wear, worming, staining, and underlining, but overall still a very good copy. Vol. 1: 4,4,4,2,57ff. Vol.2: 73ff. Preserved in custom-made cloth box.

This is Ricci's seminal work on syncretic Christian theology published in Ming China. It was written for the Chinese literati class and represents the most important attempt to build a bridge between Christianity and Confucianism. It advocates that the thought of Confucius and Mencius carries within itself a monotheistic assumption. Ricci for the first time uses Confucian terminology like *shangdi* 上帝 and *tian* 天 to describe Christian concepts of God and Heaven, which led directly to the Rites Controversy in the following century. Ricci's attempt at assimilation was initially well received in China. Apparently it was after reading this book that Kangxi decided to issue his famous 'Edict of Religious Toleration, 正教奉傳' in 1692. In his *Della Entrata* Ricci says that this book is an important tool for missionaries, in particular for newcomers to China who were often asked about diverse subjects which it was not always possible to discuss orally, especially when the Chinese visitors, after hearing the replies, wished to have a book on the problems. D'Elia gives a list of the scholars with whom Ricci held dialogues which are recorded in the *Tianzhu shiyi*.

The first preface is by Li Zhizao 李之藻 (1565-1630) who was amongst Ricci's early converts and came to be regarded as one of the three pillars of Chinese Catholicism 聖教三柱石. The second preface by Feng Yingjing 馮應京 is dated 1601 (Wanli 29). The introduction was written by Ricci himself in 1603 (Wanli 31). Li Zhizao tells us that his friend Wang Ruchun 汪汝淳 had this book re-engraved in Hangzhou and showed great admiration for its style and thought. Our copy corresponds to Chan I, 45, with the additional 2ff. postscript by Wang Ruchun



ficandum esse Creaturę.
 Hęc et alia sunt, quę in proprijs fontibus à me lecta, et relecta deferre ad Ex-
 tram Dominationem, ut secundum specialis facultates Vestre Dominationi
 à Sacra Congregatione factas efficacissimum tam inderatę malę remedię quan-
 primum applicare dignetur. Dum duplex maneo Dominationis Vestre humil-
 limus verus ac obsequentissimus in Missionibus huius Imperii Sinarum Civi-
 tatis Chao King fu Provinciae Kuang Tung die 22 Iulij anni Domini 1770.

Frater Joannes Rodriguez Vicar. Rev. h. i.
 Missionum Sinarum Ordinis S. P. Augustini

Frater Josephus a Villanova Ordinis Eremitarum Sancti Petri
 nostri Augustini Provinciae Sanctissimi Nominis Jesu Infularum

dated Wanli 35 (1607). It is followed by the main text with the inscription: 耶穌會中人利瑪竇述, 燕貽堂校梓 (By Li Madou of the Society of Jesus; edited at the Yanyitang).

The two vol. Chinese text accompanied by a 150-page large folio manuscript headed “*Rmo. Domino Semilliam Palladim in hoc Sinarum Imperio Procuratori Missionum de Propaganda Fide*”. Leaves stamped with numbering from f.149 to 223. Emiliano Palladini (1733-93), was Propaganda Fide procurator in Macau from 1761-1772. Furthermore there are three mss. in different hands, one with a pencil inscription on the front end paper of Fr. Juan Rodriguez. These were originally bound with the Ricci title (but are unrelated to it) when it was auctioned during the Meerman sale. Subsequently in the Middle Hill Library (Thomas Phillipps), then Philip and Lionel Robinson, then H.P. Kraus.

See: Albert Chan, *Chinese Books and Documents in the Jesuit Archives in Rome* (2002), pp. 72-77.

§1

Delicata ac provida sanctorum *Apostolorum* *Eccliarum* vigilanti in eam *semper* curam incubuit, et *Christi* *fidelis* ab eorum *librorum* *lectione* *avertent* ex quibus *incerti* ac *simpliciter* *de-*
terminanti *quidpiam* *capere* *possint*, *imbuique* *doctrinis*, *quae* *vel* *merum* *integritati*, *vel*
Catholicae *Religionis* *dogmatibus* *adversantur*. *Quae* *utique* *provida* *vigilantia* *soluber-*
rimè *Christianissimum* *Vary* *Congregationis* *pectus* *convulsit*, et *cum* *Apostole* *amery*
exultare *exclamavit*: *Quis* *infimatur*, *et* *ego* *non* *infimor*? *quis* *condemnatur*, *et* *ego*
non *vere*? *namque* *anno* *Dominici* *millesimo* *septingentesimo* *sexagesimo* *secundo* *que-*
sita *quosdam* *super* *hoc* *negotio* *à* *Sacra* *Congregatione* *de* *Propaganda* *fide* *emanavit*,
quae *mihi* *curavit* *ad* *eos*, *quorum* *munus* *est* *pabulum* *salutis* *ministrare* *fidelibus*,
et *omniscipaque* *responsionibus* *examinare*, *ac* *maturè* *discussis*, *eisdem* *capientis-*
simè *Decretis* *ac* *Regulis* *communitis*, *quae* *facilius* *possent* *Christi* *fidelis* *in* *pa-*
lustribus *ac* *uberrimè* *parcere*; *si* *quid* *vero* *periret*, *requirerent*; *si* *quid* *abjectum*
erat, *reducerent*. *Quapropter* *quae* *causa* *Romanæ* *Sedis* *est*, *ut* *necesse* *hac* *vine* *inter-*
missione *urgat* *ac* *promoveat*, *ipsa* *Sacrae* *Congregationis* *causa* *est*, *et* *Crucis* *Apostoli-*
cæ, *propterea* *omnibus* *onus* *denuntiandi* *noxios*, *præterque* *libros* *continentes* *impo-*
not.

§2

Quis *enim* *non* *videat* *Apostolica* *ei* *providentia* *id* *muneris* *commisum* *esse*, *ut* *de-*
monstrat *Missionarius*, *qua* *via* *fidelis* *omnis* *eucere* *possint* *ad* *vitam*? *nam* *Gregorius*
XV *in* *Bulla*, *quae* *incipit* *Inexcusabili*, *data* *decimo* *Kalendas* *Iulii* *anni* *millesi-*
mi *sexcentissimi* *proximi* *secundi* *sequentiæ* *habet*: *Omnia* *et* *singula* *negotia* *ad* *fi-*
dem *in* *universo* *mundo* *propagationem* *pertinentia* *recognoscant* *et* *tractent*; *et* *maiora*,
quae *tractaverint* *ad* *nos* *referant*, *alia* *vero* *per* *seipso* *decidant*, *et* *exsequant*;
pro *eorum* *providentia* *Missionibus* *omnibus* *ad* *predicandum* *et* *dicendum* *Evangelium*
et *Catholicam* *fideem* *superventendum*, *Ministros* *necessarios* *constituant*, *et* *nutrent*:
Non *enim* *est* *tam* *promissa*, *quam* *omnia*, *et* *singula* *alia* *deinceps* *necessaria*, *et*
opportuna, *etiam* *si* *talia* *fuerint*, *quae* *specialem*, *specificam*, *et* *expressam* *requirant*
mentionem *faciendi*, *tractandi*, *agendi*, *exsequendi*, *plenam*, *liberam* *et* *certam* *in*

The Heavens in China

2

DIAZ, Emanuel. 陽瑪諾 (1574–1659).

天問略 **Tian wen lue** [Summary of the Enquiry into Heaven]

Later label: Artis Astronomicae. (Peking, 1615).

Richly illustrated with woodblock diagrams. 8vo. measuring 182 x 233mm. 2, 1, 2, 2, 43ff. Pages re-sewn and backed onto thin paper. Lacking original wrappers. Re-bound in a Chinese-style brown cloth binding, preserved in a custom-made half-calf box.

Father Emanuel Diaz was a Portuguese Jesuit who having studied philosophy in Coimbra taught in Macao for six years before moving to Beijing in 1613. Although he had not been trained in Astronomy he had enough of a grounding in the subject to write the *Tian wen lue* 天問略, a compilation of the latest European astronomical knowledge. The work introduces Ptolemaic astronomy to China and it remained a standard astronomical text into the 19th century. It is largely based on the writings of the famous Jesuit astronomer Christopher Clavius (1538-1612), namely his *Gnomica* (1581), the *Sphaera* (1591), and the *Astrolabium* (1593). It has achieved fame as the first work to mention the telescope in China, used by Galileo Galilei in his observations in 1609 (Galileo had met and respected Clavius). Diaz mentions a kind of instrument with which one can “view faraway places as if from nearby”. It took remarkably little time for Galileo’s findings to be discussed in China and Diaz even includes a drawing of Saturn with two stars on either side. The work is also the first to discuss the notion of solid spheres which caused a sensation in China. Its importance is attested by the fact that it was included in the great compilation of literature the ‘*Siku Quanshu*’ 四庫全書 compiled by order of the Qianlong Emperor.

In a telling nod to ancient Chinese knowledge, the book’s Chinese title refers to the ancient anthology *Tian wen* 天問 [Questions to Heaven] by the poet Qu Yuan 屈原 (circa 340–278 BC), who had also used the pattern of questions and answers in relation to heaven. Diaz thus made use of Matteo Ricci’s method of explaining foreign concepts in terms familiar to Chinese literati. Li Zhizao 李之藻 (see items 1&3) a Christian who had been baptized by Matteo Ricci, reprinted the *Tian wen lue* in 1629 as part of a larger collection of writings on astronomy. Chan I, 69. See also John E. Wills “*China and Maritime Europe*” (2010), p. 126ff.

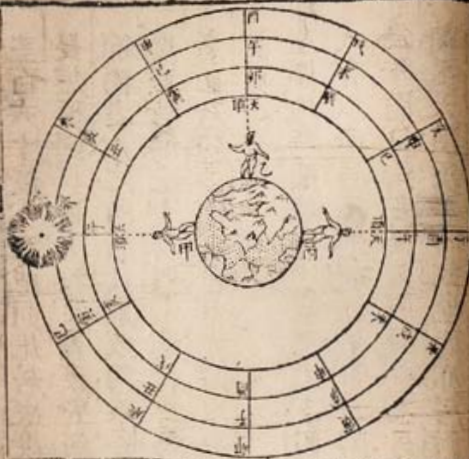
ARTIS ASTRONOMICÆ
P. Emm. Dias Soc. IESV



In Regno Sinarum

Anno Salvts Hvmanae
MDCXV

天
司
界



千
九

以至天頂須六時故
也請地相去自東而
西莫不皆然地球自
南而北三百六十度
一周每一度二百五
十里日輪每刻平行
天度三度四十五分
如兩地相去九百三
十七里半則相隔為
一刻相去七千五百

三百六十度人在地面凡居經度一帶之內者其晝夜
長短恒同其日出入及晝夜時刻則異蓋經度之自東
而西者人之所居或東或西雖各不同而緯度之三十
度者皆為三十度四十度者皆為四十度也此同緯度
者也若緯度之異者自赤道以至極下其晝夜長短各
異矣

如左圖地為圓體懸于空際上下四旁皆有人居四方之
人各以所居子午線為午時太陽在東方甲居東方者
為午時日輪在其天頂故也乙居西方者即為卯時日
輪至天頂須三時故也丙亦居西方者即為子時日輪

3

NESTORIAN MONUMENT. 大秦景教流行中國碑 [Memorial of the Propagation in China of the Luminous Religion from Da Qin]. (No place, no date, [but possibly late 17th century]).

Early stone rubbing, measuring 92 x 235cm. Backed onto old paper, some minor wear and staining, damage to the rubbing skillfully repaired (at foot, and a hole clearly visible in the illustration). Preserved in a custom-made folding cloth box.

The Nestorian stele was originally set up in AD 781 by a Syrian Christian named Adam, who was the head of the Nestorian ecclesiastical province of Beth Sinaye. The term *Da Qin* in the title of the stele had been used for the Roman Empire in the 1st and 2nd century. The text introduces some of the beliefs (trinity), practices (baptism), and symbols (cross) associated with the Luminous Religion and recounts the spread of their faith throughout the Tang Empire. Apparently the stele had been buried during the anti-Buddhist persecutions of 845 which also affected the Nestorians. It was rediscovered during the late Ming dynasty (around 1625) and was identified by Zhang Gengyu 張賡虞 as being of Christian content. Zhang sent a copy of the text to his friend Li Zhizao 李之藻 (see items 1&2) in Hangzhou who in turn told local Jesuits about it and eventually published the inscription in his *Tianxue chuban* 天學初函 of 1629. The idea that Christianity had flourished during the Tang Dynasty in China stirred the imagination of local Christians and Jesuits alike. Much prestige could be gained by a precedent set in the illustrious Tang dynasty. The first Jesuit to examine the stele was Alvaro Semedo (1586-1658) who wrote in his *Imperio de la China* (1641): “We had the good luck to find a document which proves clearly and in an irrefutable way that the Christian religion existed and flourished in China many centuries ago”. The Polish Jesuit Michal Boym (1612-1659), with the help of two Chinese converts, was the first to produce a complete Latin translation of the stele, which was in turn published by Athanasius Kircher in his work *China Illustrata* (Amsterdam 1667).

It is impossible to give an exact date for the present rubbing but since it is known to have come from the Jesuit archives at the College de Clermont it must have arrived there before the Jesuit ban of 1767. In fact it would seem plausible that it was sent there in the late 17th century when the excitement relating to the stele was at its peak.

Provenance: From the library of Clermont – Meerman – Sir Thomas Phillipps – Robinson.

Sotheby's, *Library of Philip Robinson Part II - The Chinese Collection*, 22 Nov 1988, lot 108. See: P.Y. Saeki, *The Nestorian Documents in China*, Tokyo, The Academy of Oriental Culture Tokyo-Institute (1937); *ibid.*, *The Nestorian Monument in China*, London, SPCK (1916); Fr. H. Havret, *La Stele chretienne de Si-ngan-fou*, Shanghai, l'Imprimerie de la mission Catholique (1895).

大秦景行流國大教中碑

Vertical columns of ancient Chinese text, likely an inscription or historical record, written in a traditional style. The text is densely packed and covers most of the lower portion of the image.

A Unique Copy

4

SCHALL VON BELL, Johann Adam. 湯若望 (1592-1666).

Chinese Planispheres – 黃道南北兩總星圖 Huangdao nanbei liangzong xingtu] [Ecliptical Stellar map North and South of the Equator] (Peking, circa 1630-1634).

Xylographic printing on fine native paper, in Chinese, a few small holes in the margins, some affecting text and one of the hemispheres, otherwise a well preserved copy, total dimensions 405 x 1050mm., diameter of hemispheres 264mm., preserved in custom-made cloth case.

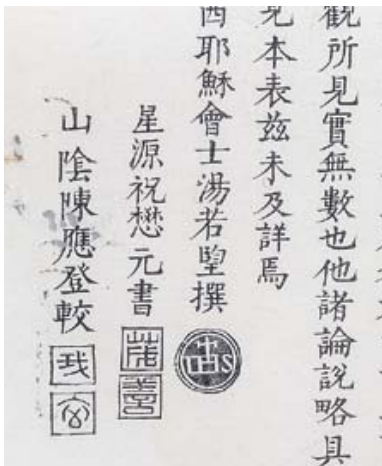
Unlike the West, where stellar charts were used chiefly for purposes of navigation, stellar charts in China were crucial aspects of Imperial authority and legitimacy in China. They were also important for the compilation of the calendar because the path of planets determined the seasons. The present map is the first Western map printed in China to use ecliptical coordinates for the position of stars. It is also the first to be printed during the Ming dynasty. No other copies of this map are recorded. It appears to be the third of four stellar maps which Schall von Bell claimed to have printed in his Preface to his large *Double Stellar Hemisphere*. It is signed “Composed by the Jesuit from the Far West, Johann Schall 遠西耶穌會士湯若望撰” and printed during the reign of the Chongzhen Emperor (1611-1644) in the last years of the Ming.

Xu Guangqi (徐光启, 1562-1633) and Li Zhizao had been put in charge of calendar reform and in 1630 they in turn asked Schall von Bell and Giacomo Rho (1593-1638) to come to the capital and help with the construction of the observatory.

The fact that they were accepted in court without having gone through the Chinese education system aroused rivalries within the palace which contributed to the events described below.

Provenance: The Clermont – Meerman – Sir Thomas Phillipps – Robinson copy.

See: Pasquale M. D’Elia, ‘*The Double Stellar Hemisphere of Johann Schall von Bell S.J. (Peking 1634)*’, in: *Monumenta Serica*. XVIII (1959). See P. Robinson: ‘*Phillipps 1986*’ - *The Chinese Puzzle*. In: *The Book Collector*, 1976, p.24, note 25. Sotheby’s, *Library of Philip Robinson Part II - The Chinese Collection*, 22 Nov 1988, lot 87.



“The Heavens will be the judge”

5

VERBIEST, Ferdinand. 南懷仁 (1623-1688).

Typus eclipsis solis anno Christi 1669. Imperatoris Cam Hy octavo die primo lunae 4 id est die 29 Aprilis ad Meridianum Pekinensem. 康熙八年四月初一日癸亥朔日食圖 (Peking, 1669).

Hand-coloured woodblock print measuring 290 x 1550mm. Very good condition, folded 4 times only, preserved in green quarter morocco case.

Ferdinand Verbiest (1623-1688) was a Flemish Jesuit who was an accomplished mathematician and astronomer at the court of the Kangxi Emperor. He joined the Jesuits in 1641 and after further studies in Seville and Rome he left Lisbon in 1658 in the company of 35 missionaries, only ten of whom survived by the time they reached Macao in the following year. After spending some time in Shanxi province Schall von Bell asked Verbiest to move to Beijing in order to assist him in matters of mathematics and astronomy. However, due to the sudden death of the Shunzhi Emperor in 1661 the Jesuit position at court became difficult. The succeeding Kangxi Emperor was only seven years old and all power was held in the hands of four regents who disapproved of them. Things came to a head in 1664 when a Muslim astronomer Yang Guangxian (楊光先 1597-1669) accused them of malpractice. They were thrown into prison and together with seven Chinese converts were sentenced to death. Due to an earthquake which destroyed the court house their sentence was commuted to house arrest for Schall and Verbiest while the other Jesuits were exiled to Canton. Late in 1668 the Kangxi Emperor arrested the corrupt regent Oboi and ascended the throne. He was made aware of a number of errors in the calendar for 1669 and asked Verbiest for advice. Having confirmed Yang Guangxian's mistakes the Emperor set up three tests, all of which were won by the Jesuits. Shortly thereafter Verbiest was rehabilitated and put in charge of both the Mathematical Board as well as the Board of Astronomy. Yang was banished to his home town. The present prediction for a solar eclipse was the first to occur after the Jesuits had been re-instated at court. It was unprecedented in its accuracy for not only did it predict the time and also the relative phenomena of the eclipse in the capital but it did the same for each of the sixteen provinces! This assured their pre-eminent position on the Board of Astronomy for the next century. See also following item.

Provenance: The Clermont – Meerman – Nico Israel copy.

Golvers TE 1669.2. Not in Chan.

康熙八年四月初一日癸亥朔日食圖

Typus eclipsis solis anno
 Christi 1669, Imperatoris
 Cam. III octavo die primo
 Luna 4, id est die 29^{mo}
 Aprilis, ad Meridianum
 Pekingensem; nec non
 imago adumbrata
 duersorum digitorum
 in singulis Imperij
 Sinesis Prouincijs
 obscuratorum.
 auctore P. Ferdinand
 Verbiest Soc. Jesu
 in Regia Pekinensi
 Astronomie profecto.

康熙八年四月初日癸亥朔日食分秒時刻并起復方位
 日食五分三十八秒
 初虧 未初一刻弱 西南
 食甚 未正二刻
 復圓 申初三刻 東南
 計食限內凡十刻
 食甚日躔黃道大梁宮十度二分
 為婁宿十一度二分
 赤道大梁宮七度五分
 為胃宿一度三十分



各省初虧時刻分秒
 盛京未初三刻十分 日食六分四秒
 江南江寧府未初三刻四分 日食八分三秒



浙江杭州府未初二刻六分 日食九分三秒



江西南昌府未初二刻六分 日食九分五秒



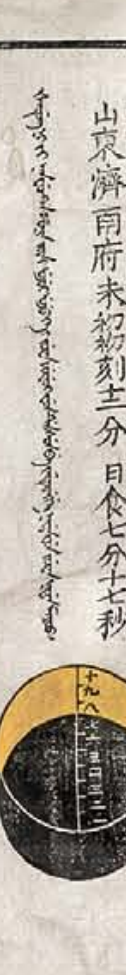
福建福州府未初一刻弱 日食九分九秒



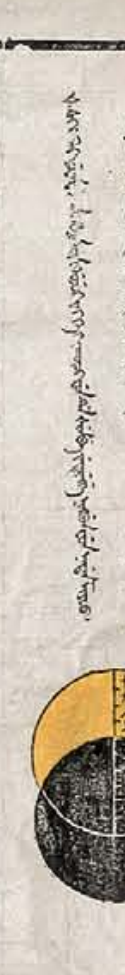
湖廣武昌府未初三刻弱 日食八分八秒



山東濟南府未初初刻五分 日食七分七秒



山西太原府未初二刻八分 日食六分七秒



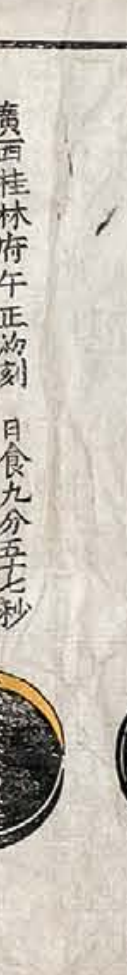
河南開封府未初三刻九分 日食七分五秒



陝西西安府未初三刻五分 日食七分二秒



廣東廣州府未初二刻強 日食十分八秒



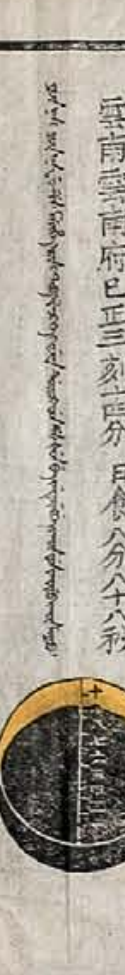
廣西桂林府未正初刻 日食九分五秒



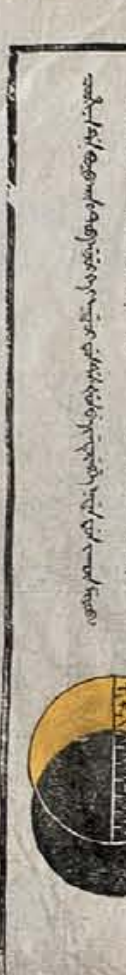
貴州貴陽府未初初刻分 日食八分五秒



四川成都府未初初刻五分 日食八分七秒



雲南雲南府未正三刻四分 日食八分八秒



朝鮮申正初刻七分 日食七分八秒



治理曆法南懷仁

The Coloured Solar Eclipse 康熙八年四月初一日癸亥朔日食圖

6

VERBIEST, Ferdinand. 南懷仁

Typus eclipsis solis anno Christi 1669. Imperatoris
Cam Hy octavo die primo lunae 4 id est die 29 Aprilis
ad Meridianum Pekinensem... 康熙八年四月初一日癸
亥朔日食圖 Peking, Board of Astronomy, 1669.

Strip 280 x 1590mm, folded & preserved in half morocco case - With 17
schematic illustrations showing the eclipse in each of the 17 provinces.
One split without loss at fold; wormholes at head affecting 3 characters.
Uncoloured. Some creasing, worming and fraying but complete. Preserved
in quarter morocco case.

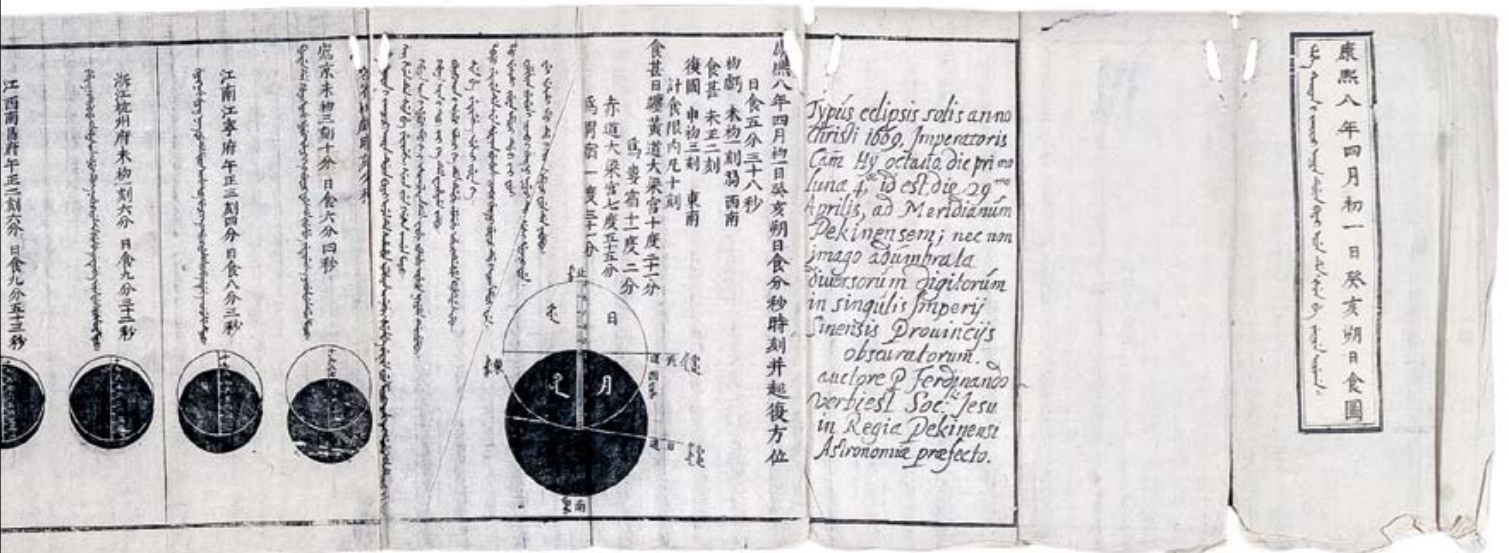
Another example, uncoloured, of the famous prognostication of the eclipse of the
sun. In China, stellar phenomena were closely related to perceptions about the
Emperor's legitimacy. Their prediction was essential proof of his ability to follow
the Way of Heaven. Since ancient times unusual phenomena had been interpreted
as heavenly signs of pleasure or displeasure with affairs on earth. With the help of
the Jesuit predictions, the Emperor was able to inform all regions in the Empire
several months in advance of these events and his reputation was immeasurably
increased as a result.



Provenance: The Clermont – Meerman – Sir Thomas Phillipps – Robinson copy.

This is Golvers TE 1669.1. Sotheby's, *Library of Philip Robinson Part II - The Chinese Collection*, 22 Nov 1988, lot 150.

See P. Robinson: 'Phillipps 1986' - *The Chinese Puzzle*. In: *The Book Collector*, 1976, pp. 176-77. Not in Chan.



GOUVEA (Antonio de). (1592-1677). 何大化 “上主赫臨宣義於世”

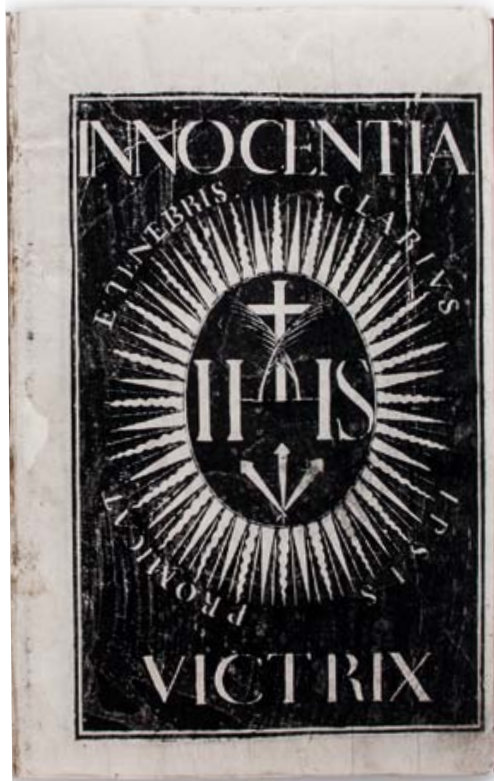
**Innocentia Victrix sive sententia Comitiorum Imperii
Sinici pro innocentia christianae religionis lata
juridice per annum 1669. (Canton, 1671).**

Large 8vo measuring 29 x 18.5cm. In original wrappers, stitching gone. Xylographic printing throughout on Chinese paper in Latin and Chinese characters. Small loss on the title page upper blank margin, repair to clean tear on leaf 30; small worm holes in a few leaves, sometimes affecting partial letters or border. Generally very good. 45 ff.: (2) ff., 1-43 ff. Preserved in richly gilt fold-over morocco case.

First and only edition of this collection of Jesuit memorials to the throne and imperial rulings in favour of Christians. This work has been ascribed to Antonio de Gouvea (1592-1677), the Vice-Provincial and senior amongst the Jesuits who were confined at Canton and while he doubtless had the overall editorial direction the work collects both Jesuit and Chinese official documents after the expulsion of Yang Guangxian from the palace. The title of the book *Innocentia Victrix* with its prominent frontispiece is indicative of the sense of enormous relief and triumph the Jesuit experienced after the long period of restrictions of 1664. On the back of the frontispiece the following text is written in Chinese: “The Lord appears and manifests his justice to the world.” Gouvea wrote the preface in Latin celebrating the vindication of the Jesuits, followed by the texts of various Jesuit memorials to the throne, a reply by the Board of Rites, a posthumous message by the Kangxi Emperor to the deceased Schall von Bell written in seal script (!), and culminates in the Imperial Edict issued in 1670 reinstating the Jesuits to their previous positions. All the decrees are printed in Chinese characters, with phonetic transcriptions and Latin translations. It is interesting to speculate about the reasons for the phonetic transcriptions: It has frequently been asserted that this text was printed for home-consumption in which case the phonetics would have helped the student of Chinese. However, it seems equally possible that the *Innocentia Victrix* was sent to mission stations to be read at the gathering of the faithful. This book is amongst the first Latin titles to be published in China.

Provenance: The Clermont – Meerman – Sir Thomas Phillipps – Robinson copy. Sotheby’s: *Library of Philip Robinson Part II The Chinese Collection*, 22 Nov 1988, lot 45.

Cordier, *Imprimerie Sino-Européenne*, n° 126. Cordier, *Bibl. Sinica*, 822-825 only knew three copies (London, BL; BN Paris, Munich). Chan II, 76. Boxer, *Some Sino-European Xylographic Works, 1662-1718-* 3. Braga: *The Beginning of Printing in Macau*, p. 12.



8

VERBIEST, Ferdinand. 南懷仁

Compendium Astronomiae Organicae i.e. [Compendium latinum proponens xii posteriores figuras Libri Observationum nec non priores VII [recte VIII] figuras libri organici. - Latin compendium showing the last twelve figures of the Book of Observations and the first seven figures of the Liber Organicus]. (Peking, Board of Astronomy, Palace edition 内府刊本, n.d. [ca. 1674]).

20 double-page astronomical plates. Large folding folios, each measuring 440 x 390mm, in remnants of the original orange wrappers with printed title label. Dis-bound. Some creasing, but overall still in very good condition. 10ff. of text. Preserved in custom-made cloth case.

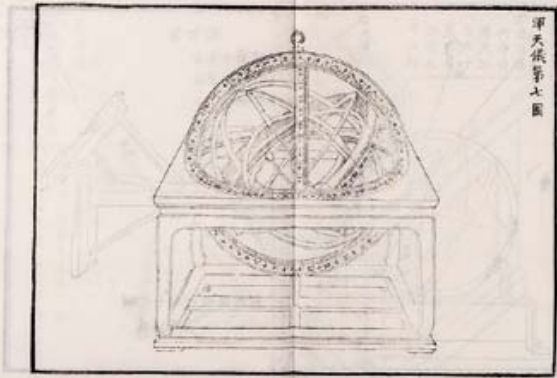
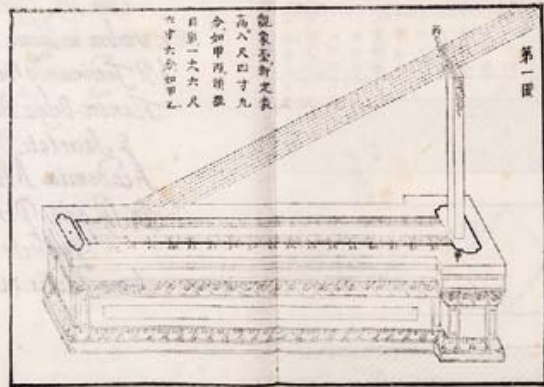
This edition was published in Latin for the European market. The text xylographically reproduces a foreword in Verbiest's hand and recounts the events which re-established the Jesuits at Court. It comes in two parts, the first of which '*Astronomia Europaea sub Imperatore Kam Hy ex umbra in lucem revocata*' gives an account of the vindication of Jesuit astronomical skills and describes the three experiments that were carried out between December 26th and 28th 1668 at the Imperial Observatory as well as the 12 instruments used in the process. The second part '*Liber Organicus - Astronomiae Europaeae apud Sinas restitutae sub Imperatore Sino-Tartarico Cam Hy*' describes the construction of a further seven astronomical instruments which were built for the New Observatory in Peking between 1669 and 1674. This is followed by the complete set of 20 plates. The Latin term *organicus* refers to astronomical instruments. The work is a summary of the *Qinding xinli ceyan jilüe* 欽定新曆測驗紀略 of 1669 and the *Xinzhi yixiang tu* 新製儀象圖 of 1674. See item below.

Provenance: The Clermont – Meerman – Sir Thomas Phillipps – Robinson copy.

Sotheby's, *Library of Philip Robinson Part II - The Chinese Collection*, 22 Nov 1988, lot 147. Golvers: *Ferdinand Verbiest, S.J. (1623-1688) and the Chinese Heaven*, p. 99ff. & CL1 (p. 391) Chan IV, 27 (p. 557).



Observationes Astronomicae



9

VERBIEST, Ferdinand. 南懷仁

Liber Organicus Astronomiae Europaeae apud Sinas restituat...新製儀象圖 Xinzhi yixiang tu (Peking, Board of Astronomy, Palace edition 内府刊本, 1674).

2 vols. Containing a total of 117 woodcuts on 105 folding plates as well as one folding sheet of Chinese text dated 1674 (康熙甲寅年). Folio, each plate measuring 440 x 370mm, folded vertically. Original wrappers with printed title-slips and ms. ownership inscription 'Mr. Freret', 18th century reinforcements of spine, damaged, some minor creasing to plates, some light foxing, but overall a very good set. Preserved in elaborate 19th century morocco slipcase and a modern cloth box.

This publication is one of the rarest masterpieces of Sino-European printing, and the largest and most elaborate astronomical work ever printed in China. Having reinstated Ferdinand Verbiest as the head of the Astronomical Board in 1669, the Kangxi Emperor also put him in charge of the refurbishment of the Peking Observatory. The work involved the manufacture of a large number of astronomical instruments and it took close to five years to complete. No expense was spared and Verbiest modelled many of the instruments on those constructed by the famous Danish astronomer Tycho Brahe (1546-1601) in Uraniborg.

This palace publication celebrates the completion of the work with woodcuts carved by the best craftsmen available. The first plate shows the iconic view of the entire observatory complex from an aerial perspective. It was reproduced in the West in many works relating to China, foremost in Du Halde's famous 4 vol. work *Description de l'empire de la Chine* (Paris, 1635). Other plates depict elaborate armillary spheres, an altazimuth quadrant, a sextant, celestial and terrestrial globes, a compass, a cross-staff etc. Not only do they show the instruments in great detail, but they also give information on the processes of their manufacture, as well as how to use them. All of this was unprecedented in the history of astronomy and book-production in China.

This copy was formerly owned by the famous French historian and Sinologist Nicolas Freret (1688-1749), who is known to have been in contact with French Jesuits in China. In 1744 Freret was imprisoned in the Bastille where he spent his time studying Chinese language. In the early 19th century this copy was acquired

新製儀象圖

jr toma

M^r Freret

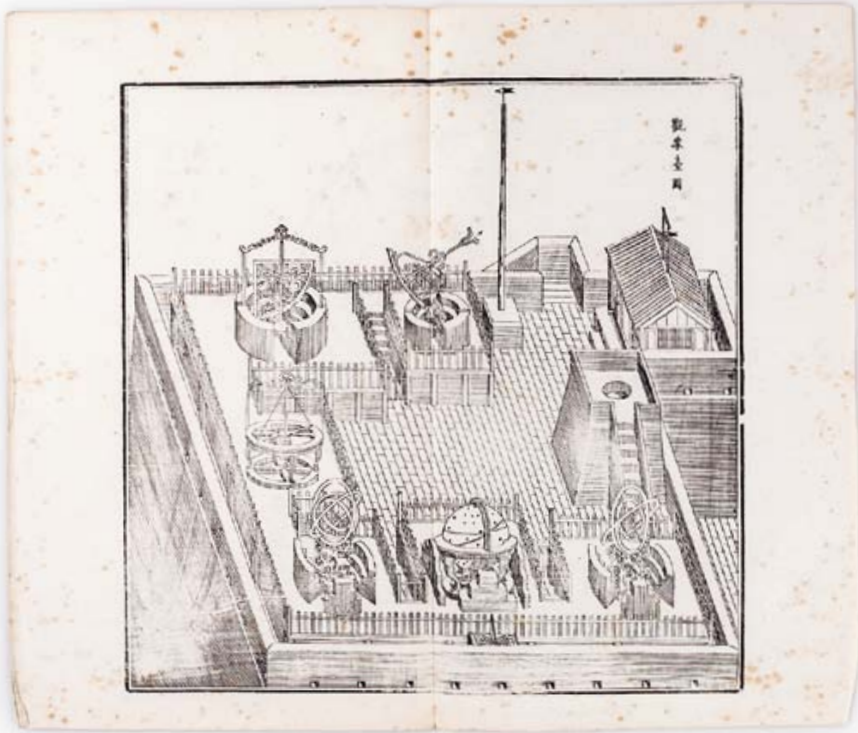
22850
1/10/1811



by another Sinologist Abel Remusat (1788-1832) and later by the Earls of Crawford, bearing the engraved book plate of the *Bibliotheca Lindesiana*. It ended up in Haigh Hall library and was sold by Sotheby's (c.f. Sotheby's, 7 May 1947, lot 634). Provenance: Nicolas Freret / Abel Remusat / L. van Alstein of Ghent / Crawford / Sotheby 1947 / C. E. Kenney / Sotheby 25 Mar 1968 / Kraus 1974 (cat. 137, #83) / Private collection.

Golvers has located over 45 copies worldwide, however many of them are incomplete and only two of them appear to be in private hands. See Golvers: *Ferdinand Verbiest, S.J. (1623-1688) and the Chinese Heaven*, p. 345-388.

Da Backer-Sommervogel VIII, 575, no. 4; Cordier, *L'Imprimerie Sino-Europeenne*, no. 352-14 (only 97 plates). Not in Chan. This is Golvers LO 1 (p.345f.). See also Golvers p. 254 & p. 316 for text and note.



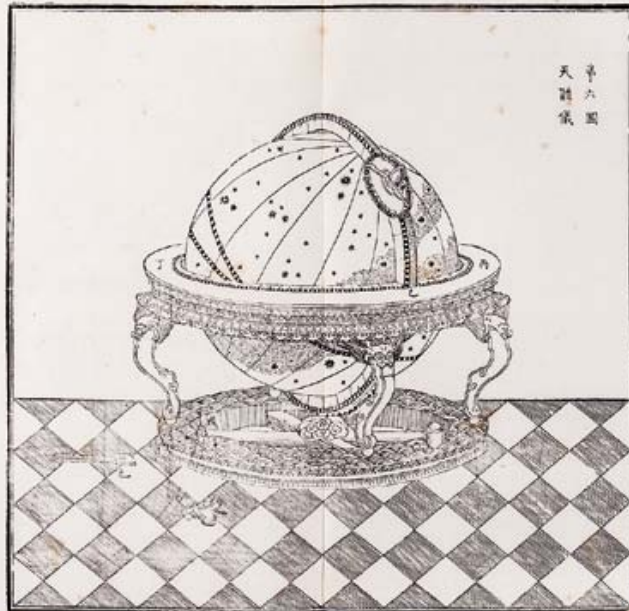
第四圖
象限儀



第五圖
配限儀



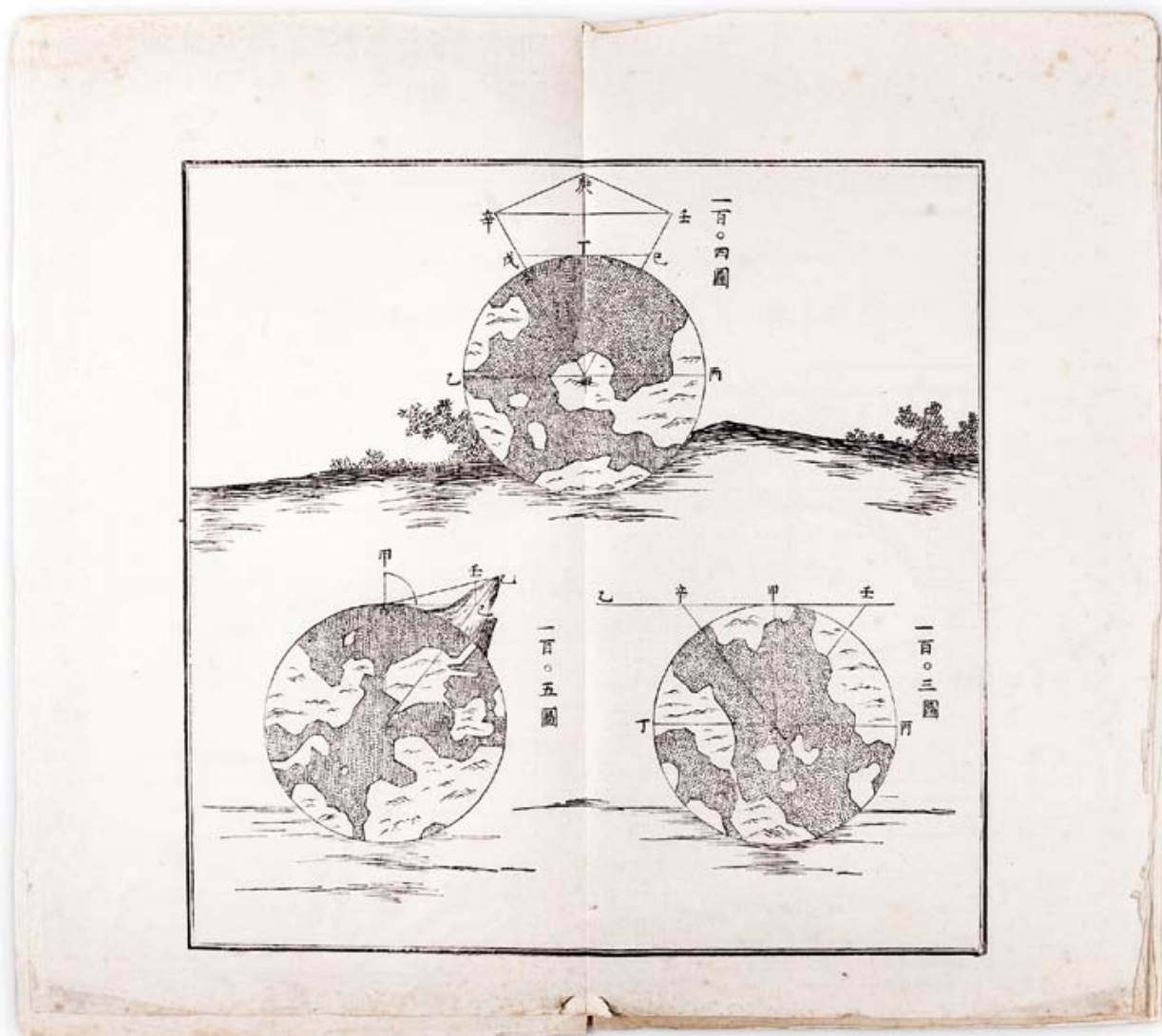
第六圖
天球儀

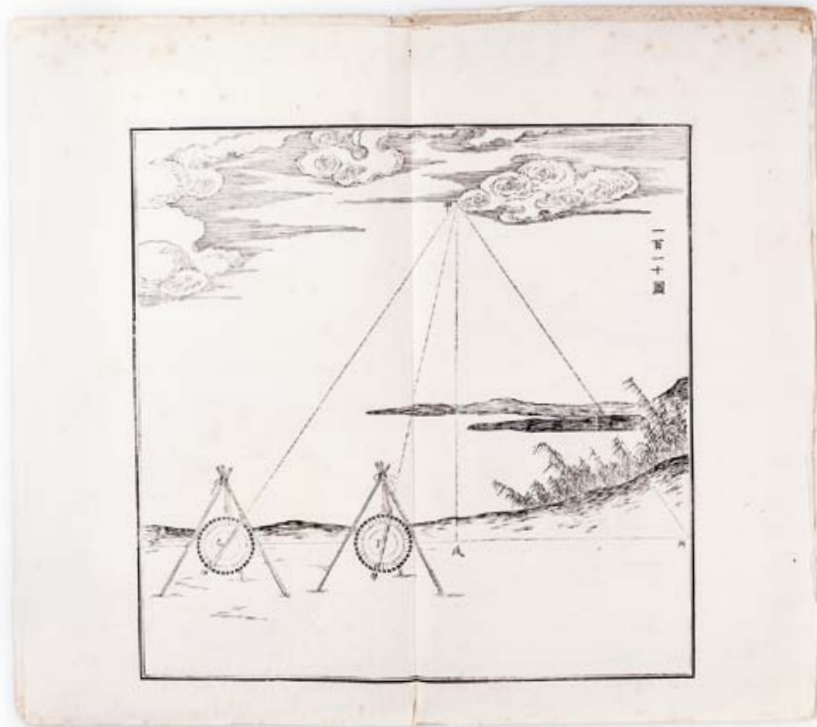
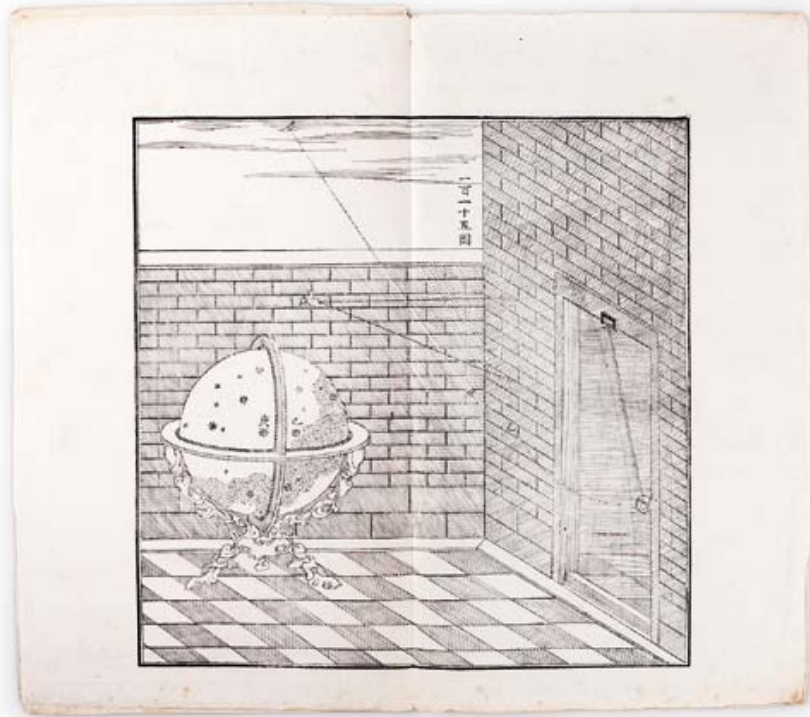


VERBIEST, Ferdinand. 南懷仁 [新製儀象圖] - 第一百〇四圖, 第一百一十圖, 第一百一十五圖, 第一百一十六圖 - 四張

Four plates from the *Liber Organicus Astronomiae*.
(Peking, Board of Astronomy, Palace edition 內府刊本 [1674]).

*Folding folio sheets, each measuring 460 x 400mm. Very good impressions.
Preserved in a custom-made cloth box.*





VERBIEST, Ferdinand. 南懷仁拉丁語, 精裝.

Epistola P. Ferdinandi Verbiest vice Provincialis Missionis Sinensis, anno 1678, die 15. Augusti, ex Curia Pekinensi in Europam ad Socios missa. (Peking, 15 August 1678).

Xylographically printed letter from Verbiest as Vice-Provincial in China to the fathers of the Society in Europe. Folio, measuring 21 x 32cm. In fine condition. 10ff. Preserved in custom-made quarter morocco case.

This is the first Latin language letter to have been printed in Peking for European consumption. It was addressed to Jesuits in Europe and circulated widely in Jesuit colleges. Verbiest urgently appeals for funds as well as suitable missionaries and sets out the character-traits and skills required: “*He has to be a man gifted with a particular virtue, especially prudence, patience and magnanimity, based upon the trust in God and union with Him. Before all, he should master astronomy, both speculative and practical, and be acquainted with the more elegant mathematics...*” Verbiest goes on to complain about the lack of mathematical training in the colleges and compares this to the high esteem in which mathematics is held in China. He also makes some interesting observations on the view of China in the neighboring regions: “*For such is the opinion of Chinese wisdom and the outstanding system of writing held by the surrounding nations... that whatever China has adopted, they persuade themselves is without doubt the best. And such is their political system of ruling, such the splendor and brightness of their things, so civilized the cultivation between men of mutual intercourse, and their way of doing things, that apart from the Europeans, all other nations when compared with the Chinese should really be seen as barbarians.*”

Provenance: Sotheby's, London June 27th 1996, lot 227, to Isseido.

Not in Chan; Streit V, 2454; Not in Cordier: *L'imprimerie sino-européenne en Chine 1901*. A copy is listed in the Royal Library (Bibliotheca Hultemiana) in Brussels. See Golvers, p. 57f. & p. 183f.

Epistola P. Ferdinandi Verbiest vice Provin-
cialis Missionis Sinenfis, anno 1678, die 15.
Augusti ex Curia Pekinensi in Europam
ad socios missa.

Reverendi in Christo Patres Fratresque carissimi
Pax Christi

Annis superioribus, quando II. Procuratores Missionis nos-
træ Sinenfis Romam profecti sunt, subinde per diuersas So-
cietatis nostræ Europæe Provincias transfierunt, quo sci-
licet vel negotia hujus Missionis, vel redeuntes ex India
naues, aut venti illos ferebant. Nunc autem propter ex-
iguam sociorum numerum, qui in varias vastissimæ hujus
Imperij Provincias ita distributi sunt, ut sine magna Rei,
Christiane jactura illis egredi non possint, nullum pla-
ne Procuratorem mittere possumus; sed omnia negotia,
litteris dumtaxat in Europam missis cogimur expedire.
Rogo itaque ut omnes hanc epistolam, quam ego omnium
sociorum nomine Romam nunc mitto, illis oculis aspiciant,
quibus p. Procuratorem Sinensem, ex ultimo Oriente adve-
tūm, si forte per Provinciam illam transierit, aliquando
aspicerent; vel potius illam auribus excipiant tanquam
sonam dumtaxat Missionis Sinenfis vocem, clamore valido
trans vastissimum mare Romam versus missam: nam
pleniorem sermonem, et formosam totius Missionis faciem,
licet ex solis radijs subnigram et multo sudore manantem
littera nostræ annuæ breui ventura exhibebunt. Nunc
autem clamor ille ex alto mari sublatus, signum est eo-
rum, qui in labore et periculis positi, auxilium sociorum im-
plorant. Ita revera est, Missionary Sinenfes magnè in la-
bore, imo et periculis positi subsidium sociorum Europe-
orum implorant. Nam ab ultimæ Persecutionis anno 1674

A Postcard from the Trenches

12

VERBIEST, Ferdinand. 南懷仁

Mos est Praefectorum Sinensium, ut quando beneficium aliquod ab Imperatore Suo acceperunt, statim ad Aulam convolent, aut si in remotionibus Provinciis munere sui regiminis occupati implimentire non possint mittant aliquem ex substitutis praefertis, qui nomine suo libellum supplicem Imperatori porrigat, quo gratitudinem suam testentur... (Peking, 1 September 1678).

A 2-page letter printed xylographically on a long continuous strip. Paper size 317 x 1275mm. Very fragile, staining, margins in places defective, but with minimal loss to the letter itself. Folded concertina-style with running woodblock borders on verso on a yellow ground ending in decorated covers printed in silver, the upper cover decorated with four-clawed dragons with an orange paper label, preserved in fold-over quarter morocco case.



Xylographic letter in Verbiest's hand expressing his gratitude for help in the Society's missionary endeavors. This is an extremely rare example of a so-called matrix letter that follows Chinese patterns of mass production. The names of the addressees were left blank and could be filled in by hand. Golvers only records two copies of the letter where the names have not been filled in. (Golvers: *Ferdinand Verbiest, S.J. (1623-1688) and the Chinese Heaven*, p. 184)

“It is the custom amongst Chinese officials when they receive a favor from the Emperor, to immediately go to the Court, or if they cannot observe this ritual due to the remoteness of the provinces, to send someone with a petition letter that testifies to their gratitude.” Verbiest thus adopts this custom and blames the delay of the letter on the ‘Chinese-Manchu Civil War’. He goes on to describe how Christianity is dependent on Astronomy and how the two benefit from each other. Provenance: The Clermont – Meerman – Phillipps - Robinson copy. Sotheby's: *Library of Philip Robinson Part II - The Chinese Collection*, 22 Nov 1988, lot 149. See Golvers p. 182ff.

This printing was unknown to Josson and Willaert, ‘*Correspondance de Ferdinand Verbiest*’ (1938), who do however print the letter as no. 31 from the original autograph.

Mos est Praefectorum Sinensium, ut quando beneficium aliquod
ab Imperatore suo acceperunt, statim ad Aulam consistunt, aut
si in remotioribus Prouincijs manere sui regiminis occupati ipsemet
ire non possint, mittant aliquam ex Subditis Praefectis, qui nomine
suo libellum supplicem Imperatori porrigat, quo gratitudinem suam
testentur. Nos modo in hoc Sinensium Imperio plurimis, maximisq[ue]
beneficijs a ^{toties liberalitatem} ^{experta,} afforti, cum in Europam, utpote
toto orbe a Sina diuisam, nobiscum redire non possit, ut coram,
quas debet, gratias agat, nunc suo et nostrum omnium nomine,
praecipuam Unan ex Virginitus suis mittit, illam ipsam scilicet
cujus brachijs semper Deo sua manebit, quando in publicum
procedit, tanquam Regina quaedam plena Majestatis; mittit
inquam, Astronomiam Sinicam, quae Virginea manu hanc e-
pistolam gratissimi animi testem, tanquam libellum nostrum
supplicem ^{ponat,} in quo nihil aliud suppliciter
deprecamur, nisi ut ^{ignoscat,} quod hac gratia=
rum actio tam sera perueniat: Nam jam a multis annis,
imo ab ipso illo tempore, quo Procurator nostrae Missionis, ex
Europa redux, penetrauit in Sinem, totum hoc Imperium inter-
tino bello semper exarsit, quod vel hoc nomine nobis est val-
de ingratum, quia nullum interim gratitudinis signum
monstrare permittit, clausis scilicet omnibus portis
et intercepta litterarum mittendarum via: Hoc autem anno,
quo Missionis hujus cura mihi commissa est, Prouincia Cantonensis
magis pacata, et via Macaum usque (quae totius Missionis
porta est) nobis plane est aperta. Nam itaque ipsa Religio

VERBIEST, Ferdinand. 南懷仁

Three separately bound MS copies of letters reporting on Verbiest's activities. (1682-1683).

Quarto, three pieces in modern marbled boards.

Three extracts from mss, in different hands. With page-numbering from large series or volume(s). Provenance: HP Kraus private collection.

1. *Relatio itineris P. Ferdinandi Verbiest, in Tartaria viam Orientalem una cum Imperatore Tartaro-Sinensi.* Extracted from a letter by Verbiest dated 1682. 4 pp. Numbered in top right corner ff.334-335.

An account by Verbiest of his journey with the emperor and his court into Tartary to visit the tombs of his ancestors. Passing to the Great Wall they arrive at Chinyam, and proceed thence to Kirin. Verbiest is entrusted with carrying out various measurements and trigonometrical calculations. He describes the terrain they pass through and mentions the huge numbers of animals they bring along to feed to large numbers (70,000) in the imperial retinue. He also describes the many bridges on the sides of which hung carpets with dragons painted on them. He describes the drives of the hunted beasts. From Kirin they go by river to Ula [Ulan Bator?] which marks the end of the journey. Verbiest frequently mentions the favourable treatment he received from the emperor, and on the fourth page lists three advantages he gained both of his personal standing and of the position of Christians. Mention is also made of the mathematical prowess of the Jesuits, and of Verbiest's acquisition of knowledge of geography.

2. *P. Ferdinandi Verbiest in Provinciam Leaotum, et Tartariam Orientalem institutum* 1682... 12 pp. Numbered in lower left corner ff.327-333. Old stamp on verso of last leaf.

This lengthy document, written in the first person, gives a fuller account of the expedition of spring 1682, starting with the execution of rebels, and of the Emperor's journey in March 1682 to Leaotum and Eastern Tartary. Verbiest is taken along as surveyor and amply provided with baggage animals for the transport of mathematical instruments, all paid for by the Emperor. He goes on to describe the hunt in great detail. He tells us of how tired he gets and how he is kept awake at night by the constant noise of the horses and cattle, but is worried that he cannot

Copia Epistolae P. Ferdinandi Verbiest missae ecclesiae Pekinensi ad P.
Philippum Coupler

396

De uenientia in Xpo Patris.

Imperator Tartarus Siniticus hoc anno 1683. qui est gratia eius ^{mus} 60. una cum Regina Sinitica
die 6 Julij ingenti comitatu, et Serapitu 60. et amplius milium hominum, et 300 mil.
lium equorum uenit in Tartariam Occidentalem profectus est, et iterum in comitatu suo
nominatim me ire uoluit unacum alio uenit Tartarum Sciorum ad arbitrium nostrum
determinans. Ego autem determinavi P. Philippum Trimaldi, ut ipse antiquior, et
in rebus ista thematicis precipue uenturum. Causa autem suscipi ita eius multiplex
fuit, prima quidem ut militiam rebus curis assuetam non minus tempore pacis, quam
belli in continuo motu, et exercitio conseruaret. Quare hoc ipso anno, quando iam ex omni-
bus Prouincijs precipua militum manus ad hanc urbem Pekinensem redijt, alia pace
per latissimum Imperium stabilita, Imperator in Concilio Supremo determinauit Sin-
gulis annis impostarum trinam eiusmodi expeditionem facere, in suas quam mensis di-
tribuentiam, quibus scilicet uenationi operam daturus, dum milites suos in Ceuu, Agoris,
Vris, et Siquibus interuenit, atq; occidentis exerceat, speciem aliquam pugnandi cum hosti-
bus rebellibus, illis exhiberet, atq; ita futuris aliquando pugnis, quasi praedaret, uel sal-
tem hoc precaueret, ne milites praesertim Tartari in multo pacis otio delinquerent, et se-
ritia luxu enervarentur, et uenera hic modus Imperatoris ad uenationem egrediendi omni-
ni speciem se gerebat Regum, ac Ducum ad bellum egredientium. Nam ut supra scripsi
plus quam 100 milia equorum, et 60 milia latius in suas turbas distribuiti. Vexilla pre-
cedentia sequebantur inter Tartarum clangorem, et Impancum strepitum, non secus
ac si ad bellum procederent. Ex ipsa quidem uenatione montes, et siluas ingenti circu-
ru cingebant, sicut qui Urbes obsideat Solent, eodemq; plane modo se gerebant, quom ar-
nis suppositibus scripsi illos in Tartaria sua Orientali inter uenandum soluere. Hic
autem militum exercitus in priores medias, et posteriores partes in dexteram, et si-
nistram alam, siue cornu distinguebantur. Cum uero ludicra haec caperetur 70 ampli-
us dierum, ita per continuos montes, et ualles susciperet (nam Imperator quotidie a
mane usq; uesperam uenationi operam dabat) et comitatum, ac supellecilem omnem
ad eam linguam iter necessarium, et ceteraq; impedimenta plucima partim curribus, par-
tim Camelis, mulis, atq; equis per continuum montium ascensum, descensumq; uecti-
tarent, difficile dicitur esse, quantos quotidie labores, ac molestias omnes perpeffissent,
nam in tota hac Tartaria Occidentali Occidentalis autem appellatur non ratio ne
Sinitici Imperij ad cuius Orientalem plagam sita est, sed comparatione facta cum

say anything in case the Emperor takes it *'in malam partem'*. He mentions that at Xam Yam a group of Koreans brought a live sea cow to the Emperor, and that they asked if in European books mention is made of this creature. 'I told them that in our library in Pekin there was a book which had a picture of this fish. The emperor immediately ordered that it be brought. I therefore wrote to the Fathers at Pekin and within a very few days had an answer together with two books, brought by the royal courier on horses of such speed that they seemed to fly. The Emperor was extremely pleased when he saw the pictures and was able to compare them with the fish, which he ordered be sent to Pekin and looked after with all care'.

He goes on to say that if anyone asks him what use or advantage may come to the mission from his presence on this journey, the answer is that he has become closer to the Emperor, has seen in the various places visited Christians whose confessions he has heard, and whom he has baptised, has got to know the 'reguli' and other important personages and told them about the mission etc., and had much conversation on astronomical matters, on the manners of Europeans, and so on. He has from horseback become known to an immense multitude as the author of the Chinese calendar which is printed and disseminated throughout China, and as the man who makes a special study of the Christian religion and of European astronomy. This all reflects very well on the other fathers who are skilled at mathematics, and who are the defenders of the Christian religion. From his visit to Tartary a map may result. He here mentions the Atlas of father Martini (*Atlas Sinensis*).

3. *Copia Epistole P. Ferdinandi Verbiest misse ex Aula Pekinensi ad PP. Philippum Couplet...* 1683. 8 pp. Numbered in top right corner ff.336-339.

In this letter, written hastily on horseback as a sort of diary, Verbiest, who had been on the expedition in the previous year also, informs Couplet, who had gone back to Europe in 1680, of the Emperor's journey into Western Tartary with a substantial army, partly to keep the soldiers fit by hunting and killing boars, bears, deer, tigers and so on, and doing this with a great show of trumpets and drums, conducting a hunt as if it were a siege with all the panoply of war. He reports on the local inhabitants who live in *papiliones* i.e. jurts, on their beasts, and manner of life, how they live on meat and cheese, their wine etc. On p. 337 he goes on to describe the Great Wall of China, about which he writes in glowing terms of

The Endgame

14

LUBELLI, Andrea-Giovanni 陸泰然, (1611-1685).

Missionary broadside: 'Wanmin simo'

萬民四末圖 [Pictures of the four last things
for all People]. N.p., n.d. [but Nanjing, ca. 1683].

Large folio broadside, xylographically printed with Chinese title and text, including 5 circular Illustrations; 615 x 1120mm; some tears with minor loss, but overall a strong impression in good condition. Preserved in custom-made case.

We do not have much detail about the life of the Italian Andrea-Giovanni Lubelli (1611-1685): He was born in Lecco, joined the Jesuits in 1628 and reached China in 1659. He died in Macao. During his stay in China he wrote mostly on catechetical subjects, i.e. on how to live a good life and die a good death in anticipation of the life to come. The present illustrated broadside fits in well with his concerns: In the center is an image of a skeleton contemplating death next to a crown (the image is based on an illustration in Vesalius' *De Humani Corporis Fabrica*, 1543). Arranged around it (clockwise) are four circular emblems representing Judgement, Hell, Purgatory, and Heaven. The colophon states that the woodblocks were kept at the Zhaoshi tang 昭事堂 church at Jiangning (江寧, old name for Nanjing). The

upper two emblems are based on Jeronimo Nadal's *Tianzhu jiangsheng chuxiang jing jie* 天主降生出像經解 (Quanzhou, 1637).

Provenance: The Clermont – Meerman – Sir Thomas Phillipps – Robinson copy. Sotheby's, *Library of Philip Robinson Part II - The Chinese Collection*, 22 Nov 1988, lot 4 (together with the next item, 15).

For Aleni see Cordier (*Imp. Sino-Euro*, 1/3); also Boxer, *Exotic Printing and the Expansion of Europe*, 84 & 85. Dudink: Lubelli's *Wanmin Simo tu* (Pictures of the four last things of all People), ca. 1683 in: *Sino-Western Cultural Relations Journal XXVIII* (2006). Streit V; 2516 – 9. Not in Chan.



萬民四末

善報莫息



審善至嚴



照者死面



美惡必應



練難富



世人度生若客
 度海欲正其路
 測視東西南北
 四面而正不爾
 路迷弗識何往
 倏然舟溺無法
 能救人人之生
 其海也四末其
 四向也可念其
 真可測其狀否
 奚正路耶奚免
 溺耶

江寧昭事堂藏板

For a Close Friend

15

[KANGXI EMPEROR: Fragrance of a distant sea.]

康熙帝 海隅之秀, 拓片

Stone rubbing measuring ca. 1200 x 300mm. Somewhat crumpled from folding and refolding, minor marginal fraying, several tears, but overall in good condition. No place, [but possibly Peking] Oct 19th 1684.

This stone rubbing is of a horizontal stone tablet that the Kangxi Emperor had presented in honor of the Austrian astronomer and lexicographer, Christian Herdtrich (恩理格 1625-1684). Herdtrich had met the Emperor when he worked at the Peking observatory from 1673 to 1675 and had made a name for himself due to his Chinese linguistic skills. He died in Shanxi province on July 18th 1684. The four bold characters (*hai yu zhi xiu* 海隅之秀) were engraved in the Emperor's calligraphy and are dated Kangxi 23, 11th of the ninth month [Oct 19th 1684]. To be graced with calligraphy from the Imperial brush was an unprecedented honor for a Jesuit and it gave them enormous prestige.

Provenance: The Clermont – Meerman – Sir Thomas Phillipps – Robinson copy. Sotheby's, *Library of Philip Robinson Part II - The Chinese Collection*, 22 Nov 1988, lot 4. The only other surviving copy is in the Royal Library in Brussels.



偶海

康熙御筆
之寶

HAN Lin 韓霖, ZHANG Geng 張賡, COUPLET, Philippe 柏應理

聖教信證 Sheng jiao xin zheng [True Transmitters of the Holy Religion]. Ms. label on front cover: *Catalogus Patrum Societatis Jesu qui ab anno 1581 usque ad 1681 in Sina Jesu Christi fidem propagarunt, ubi singulorum nomina patria, praedicatio mors sepultura libri sinice editi recensentur* [Catalogue of the Jesuit Fathers who have been preaching the Christian faith in China from 1581 until 1681]. (No place, no date [but ca. 1681-85]).

Bound in Chinese style (線裝 xian zhuang), original wrappers with printed title-slip. Erased stamp on title and first page. Overall a very good copy preserved in custom-made case.

This book comes in two parts: The first is an endorsement by Han Lin (1601-1649) and Zhang Geng (ca. 1570-1646) of the truth of Christianity in spite of the fact that it is a foreign religion. Han Lin was a scholar official from Jiangzhou in Shanxi province who had been baptized by Aleni. He wrote the 2ff. preface which is dated 1647. Zhang Geng was a native of Jinjiang (Fujian Prov.). He obtained the *juren* degree in 1597.

The second part is a list of over 100 Jesuits who served in China between 1581 and 1681. It gives their date of arrival, the books they wrote, and where they are buried.

This is the first Chinese printed document giving the names and biographical details of foreign missionaries in China and it represents an important source for Chinese names of Jesuits and the titles of their published works. On the inside of the back cover is a 19th century ms. label in Spanish which states that the book was written by Couplet, and that a French edition was published in Paris in 1687.

See Chan: *Chinese Materials in the Jesuit Archives in Rome*, I, 191a-b.

聖教信證

Catalogus Patrum Societatis Jesu
qui ab anno 1551. usque ad 1681.
in Sina
Jesu Christi fidem propagaverunt.
ubi singulorum nomina, patria,
predicatio, mors, sepultura
libri simul editi
recensentur.

*is Catalogus ... ab anno 1551. usque ad 1681.
ubi singulorum nomina, patria, predicatio, mors, sepultura
libri simul editi recensentur.*

年辛亥來京十三年甲寅卒墓在阜城門外
滕公柩

徐日昇 字寅公

路西大尼亞國人康熙十二年癸丑奉

上諭特差部員往廣東香山惠

欽取來京佐理曆法

VERBIEST, Ferdinand. 南懷仁

Ephemerides Sinicae 7 Planetarum anni 1686

[大清康熙二十五年歲次丙寅七政經緯宿度 五星伏見目錄

- **Chinese 7 Planet Calendar for 1686**]. The Latin title (in ms.) is within a double ruled line compartment, on the verso of the last page (Chinese style) in the hand of Antoine Thomas, and it reads as follows: "*Ephemerides Sinicae 7 Planetarum anni 1686 id est cuiusque longitudo et latitudo; hora et minutum ingressus in novum Signum, directio, statio, retrogradatio, hora aspectuum praecipuorum; dies apparitionis et occultationis tam matutinae quae vespertinae, distantia eorum ab apogaeo et nodis etc. Omnia calculata ad mediam noctem praecedentem, sub meridiano Pekinensi A P. Ferdinando Verbiest Societatis Jesu in Regia Pekinensi Astronomiae Praefecto*" [Chinese Calendar for the 7 planets in the year 1686, that is their longitude, latitude, hour and minute of their entry into the new zodiac...]. Above this is Verbiest's presentation inscription: "Bibliothecae Gandensi Societatis Jesu 1687". (Peking, Board of Astronomy, 1685).

Xylographically printed in Chinese, on Chinese paper. Folio, measuring 218 x 324mm. 43 leaves (=85 pp. and one blank page). Marbled paper wrappers. With presentation inscription by Verbiest to the library of the Jesuit College in Ghent, 1687; as well as a Latin title with the red stamp of the Jesuit Vice-Provincial of China, (Verbiest). Chinese title with red palace (nei-fu 內府) seal. Minor wear and staining throughout. Preserved in custom-made drop-back cloth box.

Exceedingly rare Palace edition of the Peking astronomical ephemeris for 1686 which Verbiest compiled and printed for the Board of Astronomy. It was usually promulgated in May of the previous year, was for official use only and any unauthorized reprinting was punishable by death. The calendar dealt specifically with planetary constellations (sun, moon, and the five planets) in the capital. It is hard to overstate the importance of calendar reform for the Imperial system

Bibliotheca Gandensi Soc^{us} JSSV 16024

Ephemerides Sinicae 7 Planetarum
anni 1686 id est cuiusque longitudo et
latitudo; hora et minutum ingressus in
nouum signum, directio, statio, retrograda-
tio, hora aspectuum principiorum, dies
apparitionis et occultationis tam Matutinae
quam vespertinae, distantia eorum ab
Apogeto et nodis etc.

Omnia calculata ad mediam noctem
precedentem, sub meridiano Beckinensi

A P. Ferdinando Verbiest Soc^{us} JSSV
In Regia Beckinensi, Astronomus Praefecto.



and its legitimacy. Chinese traditional calendars determined almost every aspect of daily life, ceremonies and official engagements depended on auspicious and unlucky days, and seasonal changes influenced the minutiae of daily life from food to dress etc.

The Belgian Antoine Thomas (1644-1709, see item 19) joined Verbiest as secretary in November 1686. Many of the documents sent to European Jesuit institutions during the late 17th century were inscribed by him. The dedication to the Ghent library “is the sole preserved item of Verbiest’s contacts from China with his home country” (Golvers, p. 654). See also Golvers p. 216ff., 298, & 479ff.

Only four copies world-wide: Royal Library, Brussels, 2 copies; University Library Munich; and the present copy. This is Golvers KH25 a3 p. 480. *De Backer Somervogel VIII, 579 (42 leaves)*. From private collection of HP Kraus.

大清康熙三十五年歲次丙寅七政經緯宿度五星伏見目錄

土
木
火
金
水

正月小

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

土日子始到退入巳宮

日躔度五分逆行見

日躔度五分逆行見

二月大

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

三月大

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

日躔度五分逆行見

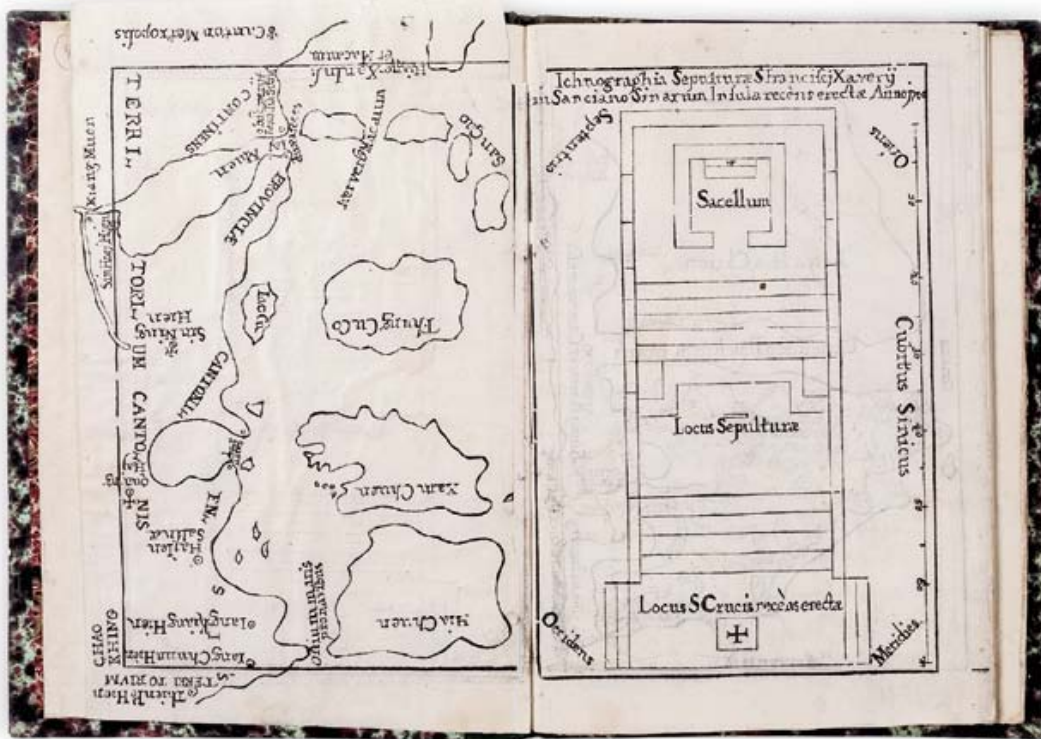
CASTNER, Gaspar. 龐嘉賓 [1700年東方偉大使徒聖方濟各沙勿略三洲墓地記] & 康熙-皇帝遺詔

Relatio Sepulturae Magno Orientis Apostolo S. Francisco Xaverio erectae in Insula Sanciana anno saeculari MDCC. (No place, no date, [but Peking or Canton, ca. 1700]).

8vo, measuring 160 x 227mm. Lacking original wrapper. Bound together with a 25ff. ms. entitled: 'Testament de l'Empereur K'ang-by Monarque de grand Empire de la Chine'. First edition. Printed xylographically on Chinese paper. 8vo. 30 leaves (i.e. 59 pp.), with 3 full-page maps and plans (here bound at the beginning), without a fourth full-page diagram (illustrated by Cordier, clearly a printer's cancel, not present in the majority of surviving copies). Fore-edges shaved with resulting minor loss of the margins of all pages. A very good copy in modern morocco binding, preserved in a custom-made case.

Castner (1665-1709, born in Munich) arrived in China in 1696. For a number of years he worked on Shangchuan Island (上川島) which had been the first base from which Portuguese merchants had been allowed to trade in the early 16th century before they moved to Macao. In 1700 he supervised the construction of a chapel on the island in honor of St Francis Xavier who had died there in 1552. Although the body had been exhumed and reburied at Goa in 1553 it seemed proper to mark the initial burial place of the first missionary to China. The text is a description of St Xavier's grave and a monument that French sailors had erected in his honor in 1698, having survived a violent typhoon on the island. The maps show: the general disposition of the island in relation to Canton and surrounding islands; a detailed map of Shangchuan island; and a plan of the chapel. Castner was sent to Rome in 1702 in order to settle questions relating to the Rites Controversy and eventually returned to Peking in 1707 where Kangxi appointed him director of the Board of Mathematics and instructor to the heir to the throne.

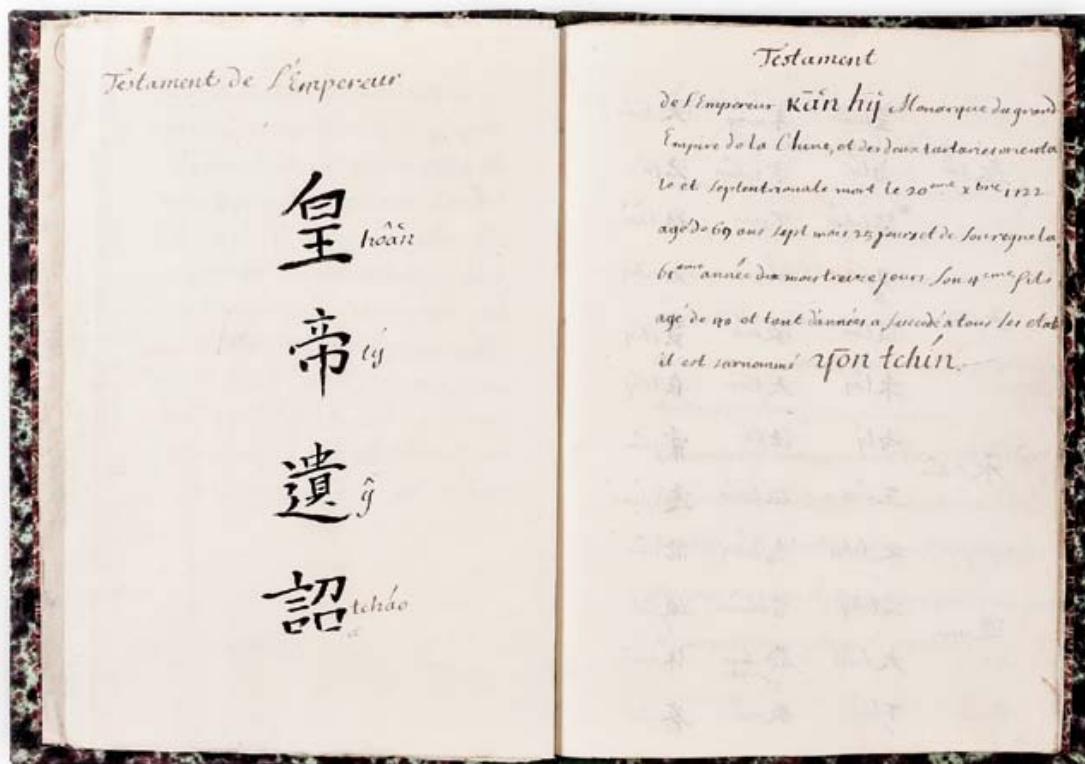
Bound at the end of the *Relatio sepulturae* is the '*Testament de l'Empereur K'ang-bi*', 康熙 皇帝遺詔 both in Chinese characters together with phonetic transcription of each character and a French translation. Manuscript on paper, 25ff., [after 1722]. The text of the famous testament in which the Kangxi Emperor named his fourth son, the future Yongzheng Emperor (1678-1735), as his successor. The

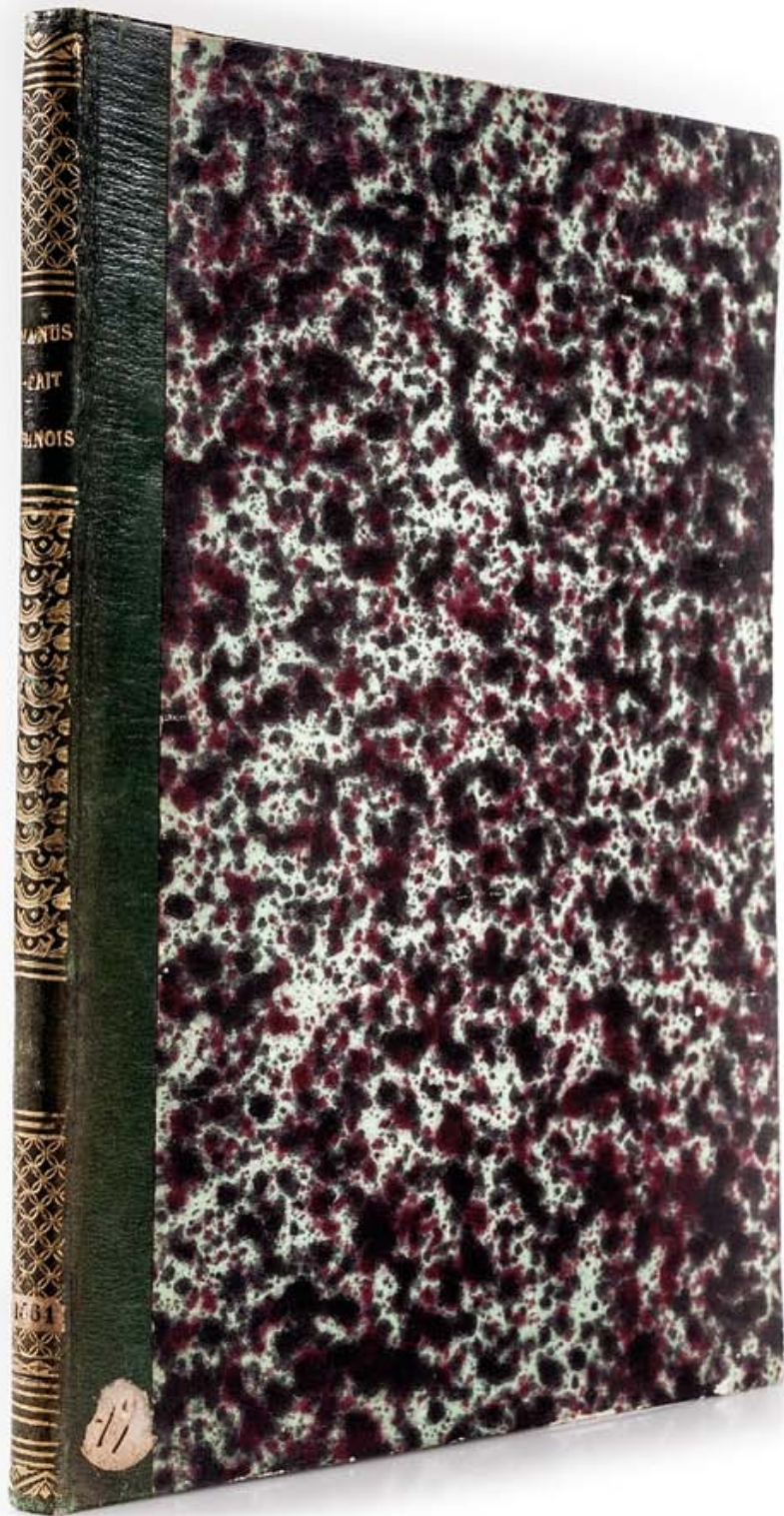


original is now in the Palace Museum in Taipei. A note in French in a nineteenth-century hand records this copy as being lot 260 in Gerard Meerman's sale at The Hague in 1824. Because of this additional ms. it entered the Phillipps Collection as MS.11564.

Provenance: The Clermont – Meerman – Sir Thomas Phillipps – Robinson copy. Sotheby's, *Library of Philip Robinson Part II - The Chinese Collection*, 22 Nov 1988, lot 9.

Henri Cordier, in his *L'imprimerie Sino-Européenne en Chine*, pp.12-15, gives a detailed collation of this work (with facsimiles). Boxer: "*Some Sino-European xylographic books 1662-1728*", *JRAS* (1947), n° 5; Cordier (*Sino-Europeene*), 76-1; Lust 802. Chan II, 171 (only calling for two maps); J.M. Braga, "*The beginnings of Printing at Macao*", Lisbon 1963, p. 40.





THOMAS, Antoine, SJ. 安多 [中國皇帝有關中國禮儀之爭的簡短回答]

Brevis relatio eorum, quae spectant ad Declarationem Sinarum Imperatoris Kam Hi circa coeli, Cumfucii, et Avorum cultum, datam anno 1700. Accedunt Primatum, Doctissimorum virorum, et antiquissimae Traditionis testimonia. [Peking, 1701].

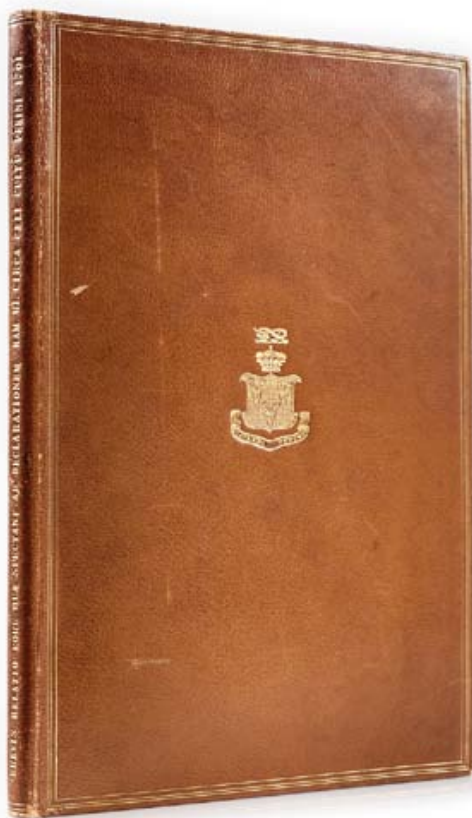
Large 8vo [24.5 x 15.5cm]. 61 ff. Containing: §1 Acta ante declarationem of 1638 with the Libellus supplex to the Emperor of China printed in Latin and Manchu; §2 Libelli Supplicis versio, in quo continentur Declaratio Rituum quorundam of 1700; §3 Consecuta post Declarationem divulgatio, with the Imperial law in Chinese and Latin; §4 Effectus Declarationem consequentes; §5 Testimonia primatum; §6 Clarissima Divini Cultus ex Traditione Monumenta. Names of the nine Jesuits who co-wrote the book with Antoine Thomas printed on last page. Lacking original wrappers, some staining throughout, re-bound in 19th century calf, Chatsworth arms in gilt on covers, preserved in custom-made drop-back case.

Rare first edition of these key documents in the 'Chinese Rites Controversy'. The *Brevis Relatio* and its supporting documents were published to make Kangxi's approval known to the world. The largest portion of the text (ff. 17-61) contain endorsements by eminent figures at court, including the Kangxi Emperor's younger brother Cangning 常寧 (1657–1703), Songgotu 索額圖, Mingzhu 明珠 (1635–1708), Yinsanga 尹桑阿 (1638–1703), Kong Yuqi 孔毓圻 (1657–1723), Wang Xi 王熙 (1612–1701), Zhang Ying 張英 (1638–1708) and others. The first edition was published in Beijing in 1701 and reissued with minor changes the following year in Canton.

Belgian Jesuit Antoine Thomas (1644-1709) was one of Emperor Kangxi's most important advisors for over 20 years. Summoned to China by Verbiest, Thomas replaced him after his death as the leading authority on astronomy and mathematics. He maintained a personal correspondence with Leibniz, and was thus one of the philosopher's primary sources of information throughout the Rites Controversy. See also item 17.

Provenance: From the library at Chatsworth, arms in gilt on covers.

Boxer, "Some Sino-European xylographic books 1662-1728", *JRAS* (1947), n°6; Cordier, *Bibliotheca Sinica*, 2:892–893; P. Pelliot, "La Brevis Relatio" *T'oung Pao* 23 (1924), 355-372; Braga p. 12. Streit VII.2204. Chan I, 206.



Brevis Relatio eorū,
quæ spectant ad Declaratio-
nem Sinarū Imperatoris
Kam Hi
circa Celi, Confucij, et Fluorū
cultū, datam anno 1700.
Accedunt Primatū, Doctissimo-
rūq; virorū, et antiquissima Tra-
ditionis testimonia.
Operâ P. Societ. Jesu Pescini pro
Euangelij propagatione laborantium.

Cui Protestationi subscribimus. Pescini 29 Julij an-
ni 1701.

Antonius Thomas vice Procurator Sinensis
Philippus Grimaldi Rector Pekinensis
Bonifacius Poyra
Joannes Franc. Gerbillon.
Josephus Suary.
Joachimus Bouvet
Kilianus Stumpf.
A. Baptista Resij.
Ludovicus pernoni
dominicus patrenin
cuius e. Secte J. S. V. sacerdotis.

e. p. p. p. p. p.

[GIGLI (Girolamo) attrib.] KANGXI Emperor. 康熙皇帝

Copia di Lettera del Re della Cina al Papa interpretata dal Padre Secretario dell' Indie della Compagnia di Giesu. A Voi Benedetto sopra I Benedetti, padre et Imperator Grande de Pontefici e Pastori Christiani, dispensatore dell' Oglio de Re d'Europa, Clemente Undecimo. (No Place, no date, [but Italy, 1665 [but possibly 1707]).

Manuscript on paper. Small folio. 2 pp. Bound in marbled boards.

This is a copy of a satirical letter ridiculing the Chinese mission of the Jesuits. The date of 1665 is spurious. It has been attributed to the Italian playwright Girolamo Gigli (1660-1722) of Siena. "Being arrived at the time of our age, in which the flower of our Royal youth ought to ripen into fruit toward old age, to comfort therewith the desires of our devoted people, and to propagate the seed of that plant which must protect them; we have determined to accompany ourselves with a high amorous virgin, suckled at the breast of a wild lioness, and, imagining ourselves that your European Roman people is the father of unconquerable and chaste ladies, we stretch out our powerful arm to embrace one of them, and she shall be one of your nieces, or the niece of some other great Latin priest, the darling of God's right eye... We will send our Mandarin ambassadors to clothe her and to conduct her to us, and we will meet her on the bank of a great river, making her to leap up into our chariot. She may with us worship her own God, together with 24 virgins of her own choosing; and she may sing with them as the turtle in the spring..." The original Italian text and the English translation was printed in the Spectator (London) on November 25th 1712.

Provenance: From the library of Sir Thomas Phillipps and later the personal collection of H.P. Kraus.

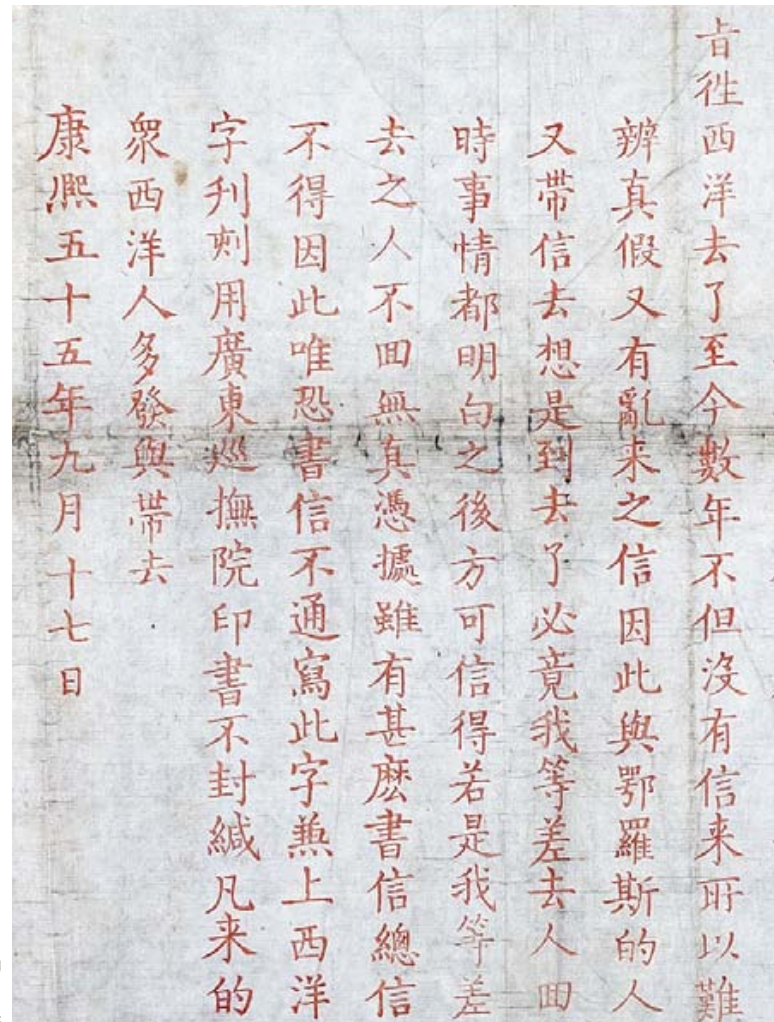
KANGXI Emperor. 康熙帝 朝满汉拉丁文三合璧红票

(Peking, Wu ying dian 武英殿, Kangxi 55, 31 October 1716).

Single sheet Manifesto measuring 390 x 930mm written in Manchu, Chinese, and Latin, and printed xylographically in red ink within a border of five-clawed dragons reserved for proclamations of the Emperor. Slightly faded, but overall in very good condition. Preserved in custom-made cloth box.

Proclamation written in Manchu, Chinese and Latin by order of the Kangxi Emperor. In 1706, at the height of the Chinese Rites Controversy, he had appointed two Jesuit missionaries, Fathers Antonio de Barros (1657-1708) and Antoine de Beauvillier (1675-1708), as special envoys to Rome. The mission ended tragically when their ship capsized within sight of the Portuguese coast. The Emperor appointed a further two envoys, José Ramón Arxo (?-1711) and Giuseppe Provana (1662-1720), to go to Rome. They also died before they could return to China. Since no word of their deliberations came to the Emperor, he had this decree printed with signatures of all sixteen missionaries resident in Beijing (incl. Kilian Stumpf, Joachim Bouvet, Matteo Ripa, and Castiglione) and ordered it to be given to any European foreigners who came to the capital. In it he states that he will not give credence to any documents regarding the Rites Controversy until his envoys return.

The term *piao* (票) has a special legal meaning in China, referring to a 'permit' that missionaries since the 17th century were required to sign. It



Detail

stated that they would adhere to the syncretic principles established by Ricci that had been practiced throughout the Kangxi reign. Once Clement XI's decree of 1715 (unknown in China at the time the Manifesto was written) declared those practices heretical, the Jesuit project in China was doomed.

Around fifteen copies are known to have survived worldwide (incl. Bibliotheque Nationale, Bodleian Library, British Library, Cambridge University Library, Herzog August Bibliothek (Wolfenbüttel), Vatican Archive etc.) but only two appear to be in private hands. Not in Chan: *Chinese Materials in the Jesuit Archives in Rome*. (2002). Not in Cordier. Not in Lowendahl. [see folding plate inside back cover]

士四十七年差西洋人艾若瑟陸若瑟奉

旨於康熙四十五年已曾差西洋人龍安國薄賢

字寄與自西洋來的衆人我等謹遵

武英殿等處監脩書官伊都立王道化趙昌等

Nos Ytorry, Vocanchoa, Tchaotchiam, Aufce Ouandien, et ejusmodi, ubi libri conficiuntur, locorum Mandarinum, obediētes reverenter Imperatoris mandato, ad omnes qui ex Europa appulerunt, scribimus.

Anno Kam-Hi 45. PP. Ant. Barros et Ant. Beauvollier: anno Kam-Hi 47. PP. Jose. Provana et Raymondus de Arzo de mandato Imperatoris in Europam missi sunt. Multis ab hinc annis non modo nullum responsum venit, unde verum a falso discerni non potest, sed etiam confusi rumores afferuntur. Ideo Moscovitis rursus translata est Epistola de ferenda, quam verisimile est pervenisse. Certe quidem cum homines a nobis missi redierint et negotia omnia clara fuerint, tunc adhiberi fides poterit. At nisi homines a nobis missi recurrant, deest verum fundamentum, et etiam si quocumque epistole vel littere venerint, omnino credi non potest. Et veriti ne littere penetrare non possint, has scribimus: his versio europea adficiatur: omnia typis mandentur: Proregis Cantonensis sigillo muniatur: non autem claudantur: plurimaque Exemplaria omnibus recentee advectis Europaeis distribuantur, quae ipsi secum asportent. Datum An. Kam-Hi 55. (1716) 9. Lunae die 17. (octob: 31.)

De mandato Imperatoris subscripsimus

	Ailianus Stumpf	Pominusparrenio	Joseph Baudin
	Soc. S. V.	Petr. Vinc. De Taraxac	franz. Ad. (S. J.)
Malthin Ripa My. Ap. Kau	Josephus Sinars S. J.	Petrus Tartoun Soc. J.	Jacobus Bernard S. J.
San. Casp. de Rip. Tak	Joachimus Bouvet S. J.	Franc. Cordaro Soc. J.	Joseph de (S. J.)
Theodor. Pedrini S. J.	Joan. Franc. Souquet S. J.	Josonac (S. J.)	Joseph (S. J.)

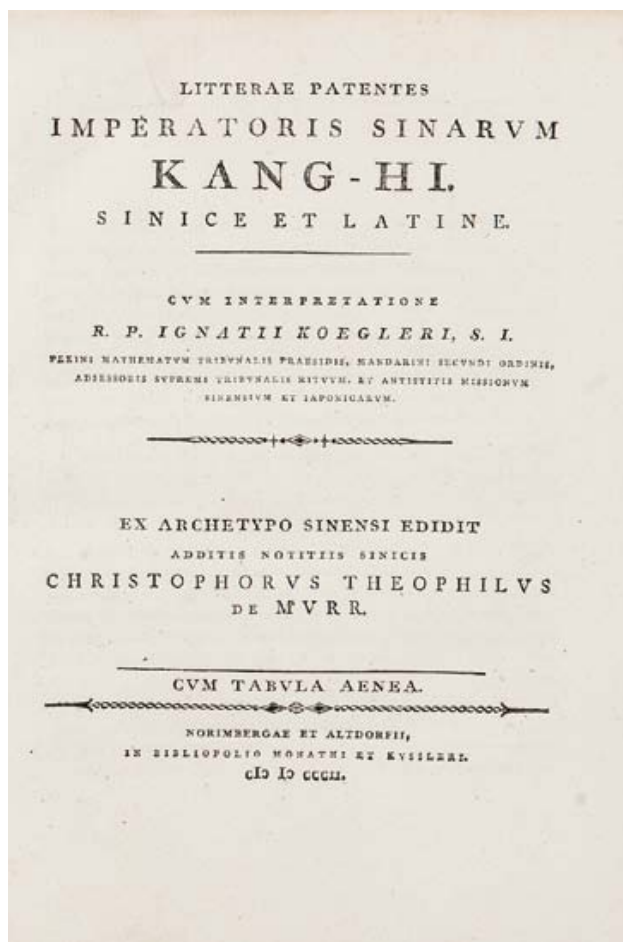
MURR, Christian Gottlieb von; **KOGLER**, Ignatius.

Litterae Patentes Imperatoris Sinarum Kang-Hi. Sinice et Latine. Cum interpretatione R.P. Ignatii KoeGLeri, S.I. (Nuremberg and Altdorf, in Bibliopolio Monathi et Kussleri, 1802).

First edition. Small 4to. Two engraved plates (one folding). Uncut. A fine copy bound in old marbled wrappers, Preserved in custom-made slipcase.

European printing relating to the Red Decree. Murr (1733-1811) had found Ignaz Kögler's (1680-1746, see also item 27) papers in the German Jesuit college of Bamberg

and decided to publish his Latin translation together with other material relating to the Jesuits in China. The text of the Imperial edict of 1716 is reproduced in Chinese on the folding engraved plate "*Indicium Mandarinorum de quatuor missionariis e Soc. Iesu. Iussu*". There is some additional biographical information about Ignaz Kögler and his astronomical observations and publications, as well as a bibliographical list of Jesuit works published in China. Towards the end there is also a letter from the famous zoologist Carl Linnaeus (1707-1778) to Murr together with a list of Chinese quadrupeds in accordance with the Linnaean method. Cordier BS 638. Löwendahl 718. Walravens, China Illustrata, no. 132.



I 武英殿等處監脩書官伊都立王道化趙昌等
II 字寄與自西洋來的衆人我等謹遵

III 旨於康熙四十五年已曾差西洋人龍安國薄賢
IV 士四十七年差西洋人艾若瑟陸若瑟奉

V 旨往西洋去了至今數年不但沒有信來所以難
VI 辨真假又有亂來之信因此與鄂羅斯的人

VII 又帶信去想是到去了必竟我等差去人回
VIII 時事情都明白之後方可信得若是我等差

IX 去之人不回無真憑據雖有甚麼書信總信
X 不得因此唯恐書信不通寫此字兼上西洋

XI 字刊刻用廣東巡撫院印書不封緘凡來的
XII 衆西洋人多發與帶去

XIII 康熙五十五年九月十七日

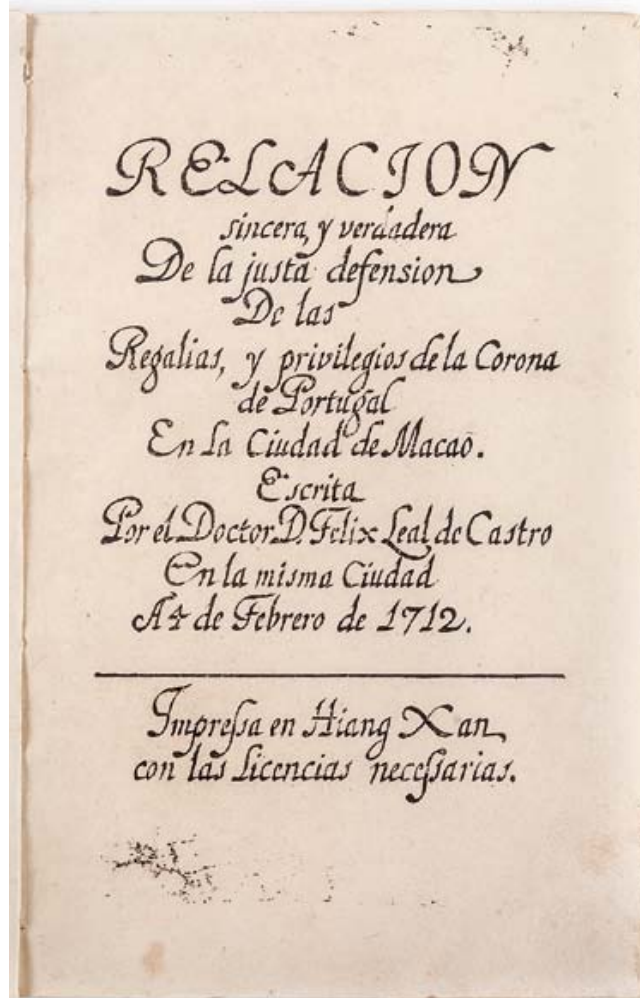
LEAL DE CASTRO, Felix.

Relacion sincera, y verdadera de la justa defension de la regalias, y privilegios de la corona de Portugal en la ciudad de Macao. Escrita... 4 de Febrero de 1712. ([Shiqi or Shekki 石岐, or Macao, 1712).

First edition. 8vo, xylographic printing on Chinese paper. Leaves folded in the Chinese manner, but bound in original wrappers (some minor wear and staining) overall a very good copy. [ii], 49pp. Preserved in fold-over half morocco case.

The *Relacion Sincera* is a point-by-point refutation of a work which had appeared anonymously in Macao the same year, namely the *Breve Relacon de las Violancias*. It is essentially a defense of the Portuguese Crown's rights over and above Papal orders. It relates to the extraordinary events surrounding the arrival of the Papal Legate Maillard de Tournon (1668-1710) in Macao. Tournon had been sent to Peking with the unpleasant task of informing the Kangxi Emperor of Pope Clement XI's decision to disallow the practice of Confucian rites by converts as well as use of certain syncretic terms for Christian words. In anticipation of trouble the Viceroy of India had in May 1706 ordered the Bishops of Macao, China, and Malacca not to allow the Papal Legate to exercise his jurisdiction. When Tournon returned to Macao at the end of June 1707 (having been expelled by Kangxi from China) he insisted on fulfilling the Pope's orders and ex-communicated the Jesuit provincial Francisco Pinto (1662-1731) in the following week. In this he was supported by the prior of the Convent of St Augustino. The convent was then surrounded by troops and the prior being regarded as disloyal to the crown was deported to Goa. Tournon himself was placed under house-arrest by the Captain General where he died on June 10, 1710.

Boxer locates only three copies of this work: (1) The Harmsworth copy [this copy]; (2) a copy in Tokyo; (3) a copy owned by the noted Sinologist Paul Pelliot. The present copy bears on its front wrapper the legend written in ink, "*Relatione de Macao... Cardinal di Tournon e Religiose obedientiae*" (inscription somewhat damaged). A fourth copy was included in H.P. Kraus's catalogue 107. "The great rarity of this pamphlet is probably due to the fact that... it dealt with the thorny topics of the Padroado and the Chinese Rites and maintained a viewpoint which was subsequently repudiated by the Vatican." (Boxer).



Provenance: The Sir Leicester Harmsworth copy (Sotheby's 19 December 1949, lot 134).

Sotheby's *Library of Philip Robinson Part II The Chinese Collection*, 22 Nov 1988, lot 79. Boxer, "Some Sino-European Xylographic Works", in: *Journal of the Royal Asiatic Society*, Dec 1947 - 9; Streit, VII, 184, no. 2766 (see also no. 2765); Not in Cordier, *Imprimerie Sino-Europeanne* (1901). *Chan II*, 173.

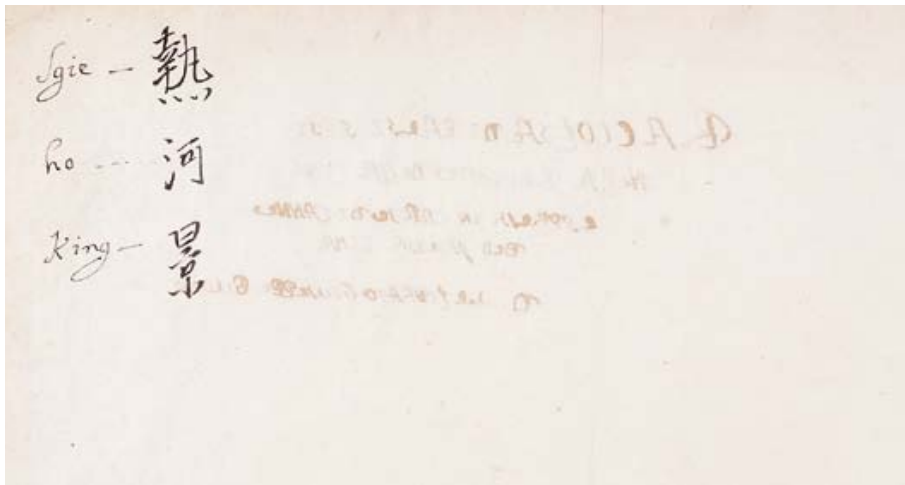
The First Engravings in China

24

RIPA, Matteo (1682-1746) 馬國賢 御製避暑山莊三十六景詩 - 銅版

Recto with ms inscription 'Raccolta di Palazzi siti nella Regione della Cina impressi in cartu di canne dell' ...essa cina. D. del lebrato Guiseppe Buono'. Verso in Chinese characters 熱河景 [Scenes of Rehe]. (Beijing, Palace edition 內府刊本, n.d, 1713).

32 (of 36) engraved plates. Square folio measuring ca. 352 x 322mm, each with ms. captions in Chinese in the right margin together with a phonetic transcription. Rebound in yellow flexible boards, overall in very good condition. Preserved in a custom-made red leather case.



Father Matteo Ripa, who was not a Jesuit, was sent to China as a missionary by the Propaganda Fide and between 1711 and 1723 worked as a painter and copper-engraver at the court of the Kangxi Emperor. Ripa accompanied the Emperor on several of the annual hunting expeditions during which they would inevitably visit the 'Mountain Retreat to Escape the Heat' (*Bisbu shanzhuang* 避暑山庄) a huge garden complex located on the Rehe River (Jehol, now Chengde) some 200km north of Peking. It functioned as a base for hunting expeditions as well as a palace for receiving visitors from outside the empire (Lord Macartney was received here in 1793). Construction of the park commenced in 1703 and by 1712 some 36

無暑清涼





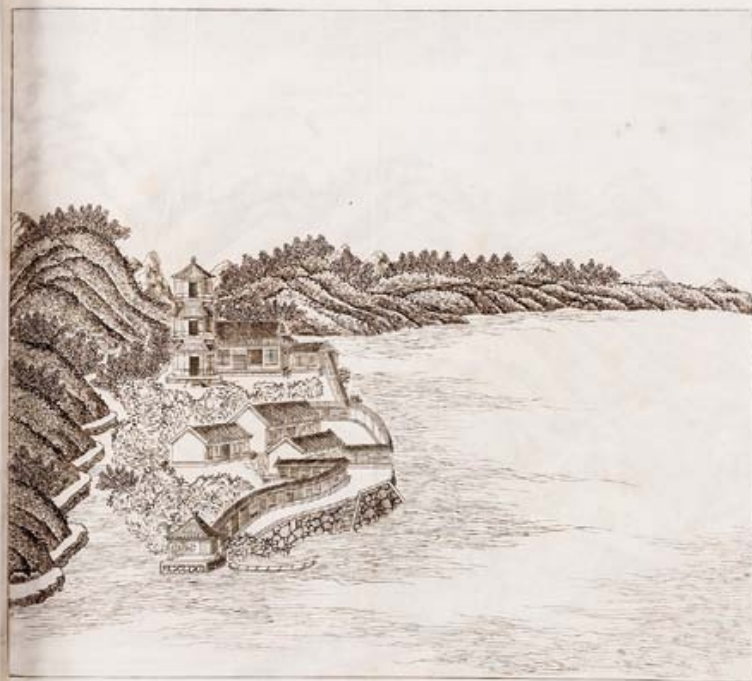
scenes and palace buildings had been built in an area covering around 2.2 square miles. Each of these scenes was named in groups of four characters. The emperor decided to celebrate the occasion with a palace edition that illustrates each scene with a large woodcut accompanied by poetic descriptions from his brush. It was published under the title *Yuzhi Bishu Shanzhuang sanshiliu jing shi* 御製避暑山莊三十六景詩 in 1712. Matteo Ripa felt that he could top this effort and proceeded to copy each of the scenes using the engraving technique. He managed to complete the project just in time for the Emperor's 60th birthday in 1713 and presented him and some members of his family with a set. It was the first time this technique had been used in China and it found the Emperor's admiration. In the 18th century his grandson, the Qianlong Emperor, used the technique to produce a series of engravings celebrating victorious battle campaigns. In England 18 of these scenes were re-engraved and published by Robert Sayer under the title 'The Emperor of China's Palace at Pekin, and his Principal Gardens, as well as in Tartary...' (London 1753). This publication is the first to show actual Chinese gardens in Europe and it greatly contributed to the Chinoiserie style of the 18th century.

Sets of the Ripa engravings are exceedingly rare. They were only distributed amongst the inner circle of the Emperor. We are not aware of any set having been offered at auction since 1945.

四山
面
雲



長
虹
飲
練



The Pope is Still Wrong!

25

ANON. [STUMPF, Kilian], editor.

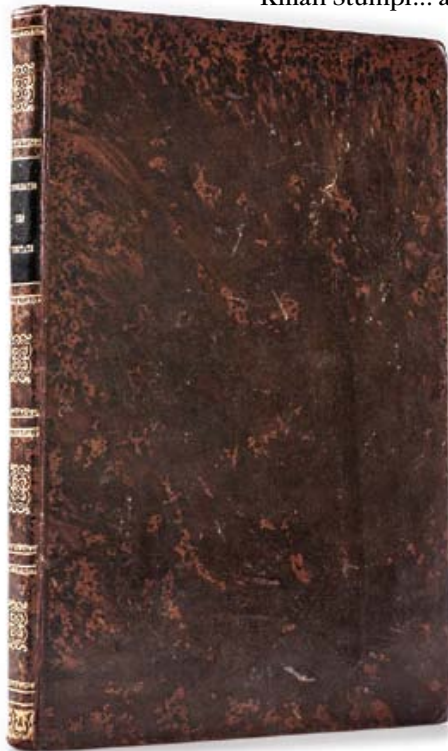
Informatio pro veritate contra iniquiorem famam sparsam per Sinas cum calumnia in PP. Soc. Jesu, & detrimento missionis. Comunicata missionariis in Imperio Sinensi anno 1717. (Peking, ca. 1718).

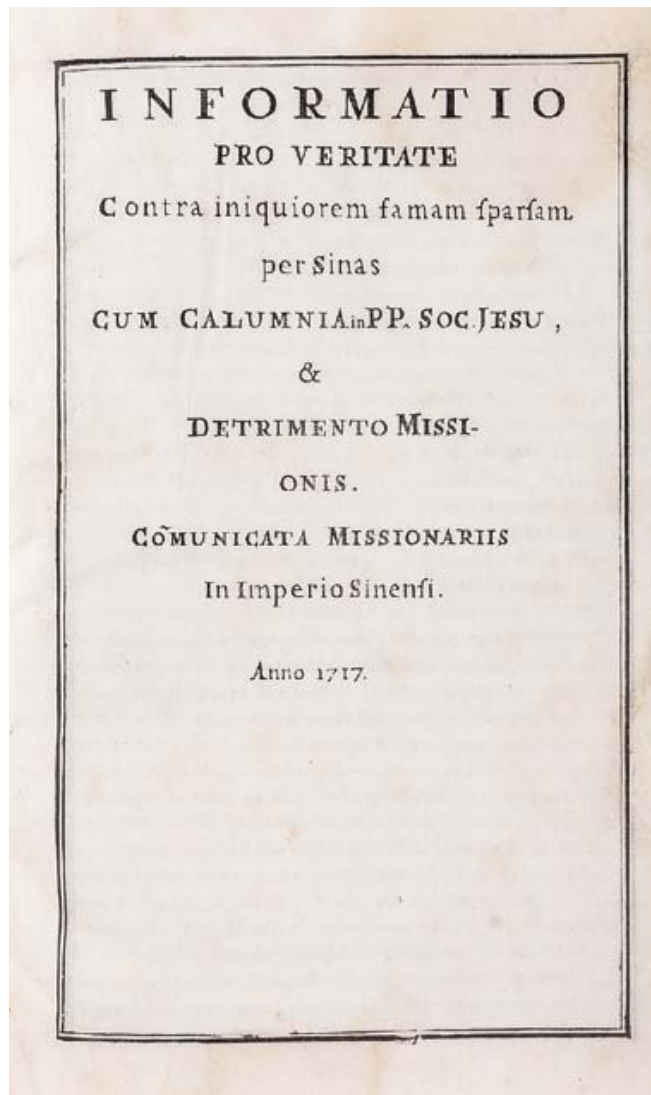
Large octavo, measuring 165 x 275mm. Xylographic printing on Chinese paper, lacking original wrappers. Rebound in 19th century Portuguese (?) tree-calf, 94ff. Chinese pagination partly shaved by binder's knife, but overall in very good condition. Preserved in fold-over morocco case.

This work is the last open challenge to the Pope Clement XI Papal Bull 'Ex illa die...' of March 1715 which finally prohibited Chinese Christians from using the word *tian* 天 and *shangdi* 上帝 and partaking in any form of ancestor worship, either as attendants or as participators. Jesuits who did not comply were threatened with suspension from administering the sacraments. Boxer states that "The *Informatio Pro Veritate* was apparently edited for publication by the German Jesuit

Kilian Stumpf... and was formally condemned by a Decree of the Inqui-

sition at Rome dated 24th January, 1720. This rapid condemnation so soon after publication sufficiently explains its present-day rarity." (Boxer p. 208-209). Consisting of over 180 closely printed pages this is in fact the most voluminous, and last, work to be printed on the mission press in the capital. Cordier states that the work is printed in 1717 in Canton, however Boxer gives several convincing reasons why it was in fact printed in Peking in 1718. This treatise is a sentence by sentence rebuttal of the essay by Carlo Orazi (1673-1755): '*Relatio eorum quae Pekini contigerunt in Publicatione Constitutionis SSmi Dni N. Clementis Papae XI die 19 Martii 1715 super Ritus Sinicos editae, et die 3 Nov 1716 Pekini publicatae*'. Orazi was a Franciscan monk who came to China in 1700. He was the principal proponent of the position of the *Propaganda fide*





and the Holy Sea on the issue of Chinese Rites and he had been sent to Peking to publish the Pope Clement XI strongly worded Papal Bull. Stumpf reprints his text in its entirety and gives his rebuttal of Orazi's arguments on the facing page.

Provenance: The Clermont – Meerman – Sir Thomas Phillipps – Robinson copy.

Sotheby's, *Library of Philip Robinson Part II The Chinese Collection*, 22 Nov 1988, lot 60. Boxer, "Some Sino-European Xylographic Works", in: *Journal of the Royal Asiatic Society*, Dec 1947, no. 10; Cordier, *L'imprimerie Sino-Europeenne en Chine* 393; Streit VII, 2866. Chan III, 1.

TAVARES de VELLEZ GUERREIRO, Joao.

Jornada, Que O Senhor Antonio de Albuquerque Coelho, Governador, e Capitan Geral Da Cidade do Nome de Deos de Macao na China, Fes de Goa athe chegas a ditta Cidade Divida em duas partes... ([Shiqi or Shekki 石岐, or Macao], n.d. [but between 1718-1720]).

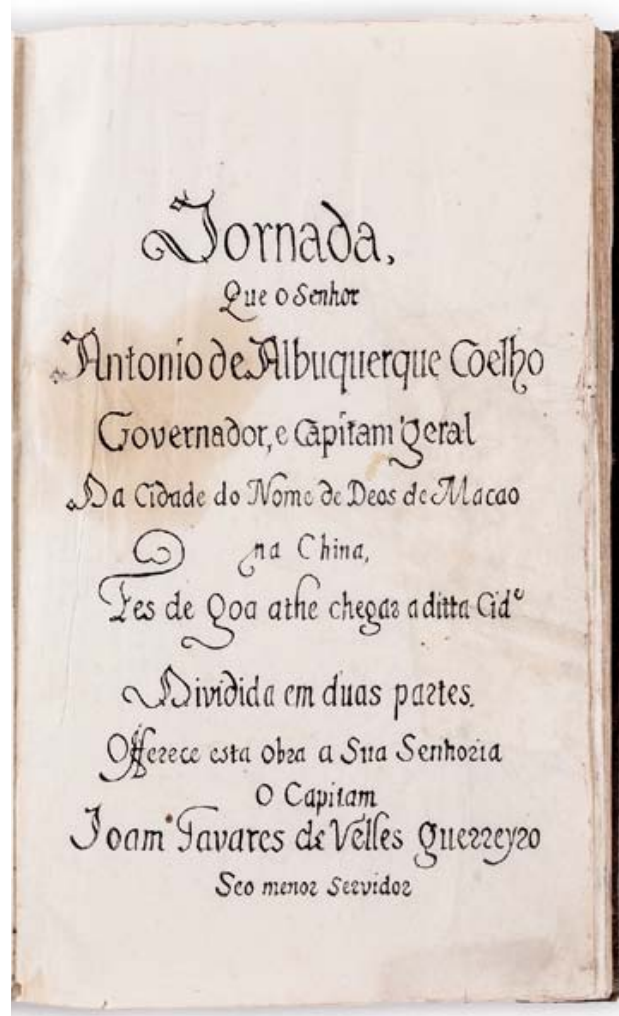
Small folio, measuring 172 x 271mm. Xylographically printed in the Chinese manner. Bound in contemporary calf, spine gilt. With printed exlibris of Antonio Francisco da Silva; ms. exlibris of Thomas Norton, 1853 (given to him by Marceliano Manoel Pereira of Braga). Marginal water-staining, small area of the title-page reinforced, without loss of text, a tall copy with generous margins. 1leaf, 185, [1] pp. Preserved in a folding case.

The text gives a fascinating description of Antonio de Albuquerque Coelho's (1682-1745) journey from Goa to Macao from 1717 to 1718. Having been appointed Governor of Macao, Albuquerque was deliberately left stranded in Goa and in spite of the fact that he was disabled (his right arm had previously been

cut off after a personal feud) he set off on horseback to Madras. There he bought himself a small boat to continue his extraordinary journey to Macao, sailing via Johore on the Malay Peninsula. With the boat about to sink he transferred to a Chinese junk and finally reached Macao in May 1718 exactly one year after leaving Goa. The author Tavares was Albuquerque's aide-de-camp, who wrote the narrative soon after the Governor's arrival. This text was re-published in Lisbon in 1732. The second part describes his stay at Johore (Oct. 1717-April 1718) where he became involved in a coup-d'état of the Sumatran Raja Kechil, which affected the Miningkabau conquest of the most powerful Malay kingdom of the day.

A beautiful copy of an exceptionally rare book, and one of just a handful of Sino-European books printed in a foreign language in the 17th and 18th century. Boxer states that it is the only title that has a purely secular





theme. It does not carry the usual 'license to print' as is the case with other Portuguese books at the time. Boxer only locates six copies of this title, two of which are incomplete. He also wrote a superb biographical essay about the hero in *A Fidalgo in the Far East, 1708-1726, Antonio de Albuquerque Coelho in Macao* (*Far Eastern Quarterly*, 1946; I:4, 386-410).

Provenance: Antonio Francisco da Silva; subsequently in the collection of the Robinson brothers; Sold at Sotheby's London, 23 October 1986, lot 499; private collection from 1986 to present.

Boxer, "Some Sino-European Xylographic Work, 1662-1718" in: *Journal of the Royal Asiatic Soc.* Dec. 1947, no. 11; Cordier, *Sinica III*, 2319. C.f. Lowendahl, 'China Illustrata Nova', 377 (only citing the Lisbon printing of 1718). See also Braga, *The Beginning of Printing in Macao*, 12-13. Not in Chan.

KOGLER, Ignatius 戴進賢 and **MOGGI**, Ferdinando Bonaventuri. 利白明

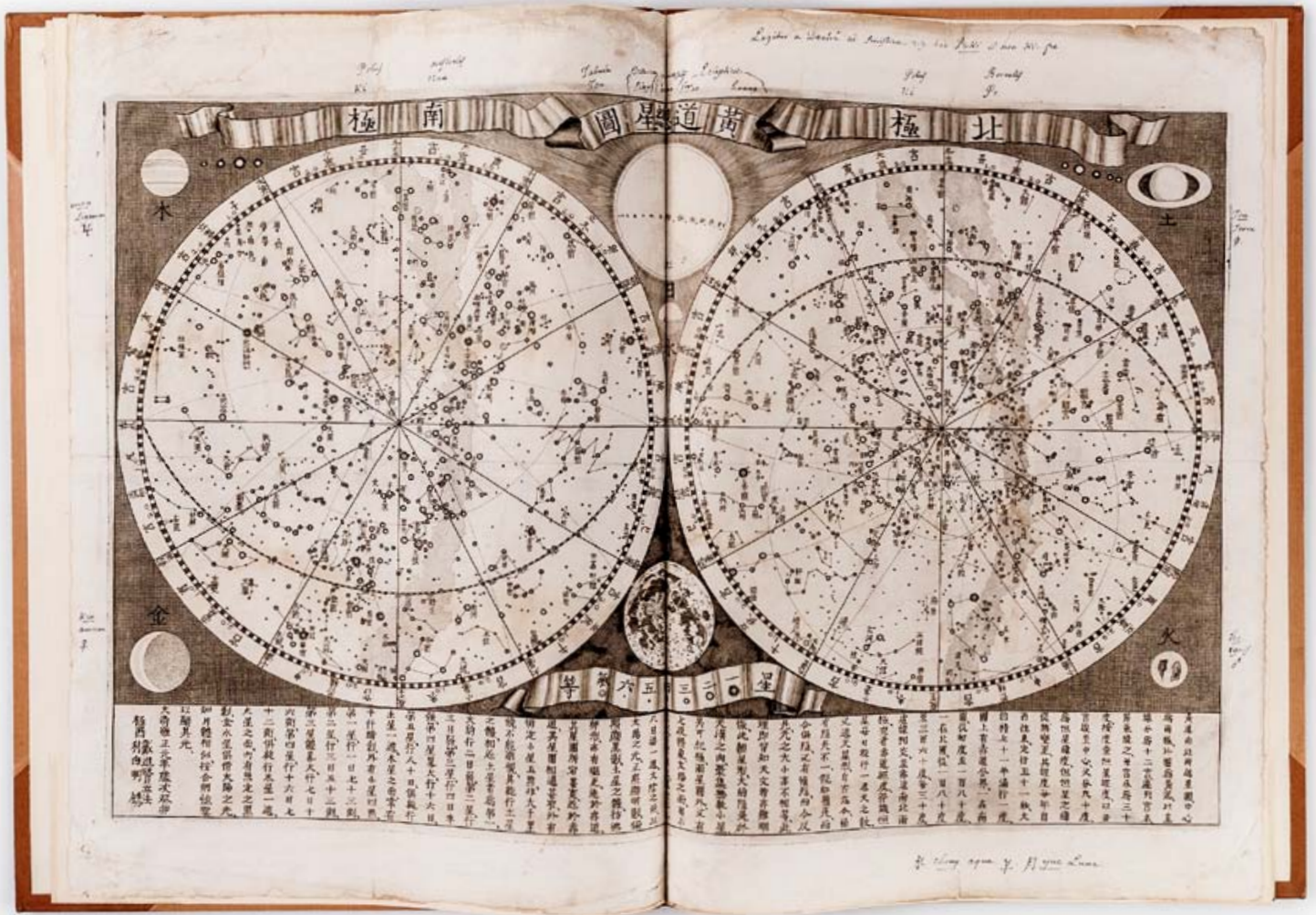
Chinese Star Map: 黃道總星圖 Huangdao zongxing tu. [Tabula stellarum universalis eclipticae] (北京 Peking, 內府1723).

圖下鐫“大清雍正元年歲次癸卯 - 極西戴進賢立法利白明鐫”

Double-sheet engraved twin-hemispherical stellar map on native paper, small holes at center-fold and at upper portion touching plate-mark without significant loss, very faint water stains, edges uncut, manuscript annotations and transliterations of Chinese characters into Latin (including the title) possibly by Gaubil, 394 x 624mm.

The German Ignatius Kögler (1680-1746) arrived in China in 1716 and reached Beijing in the following year to take up his position in the Imperial Observatory. Throughout the 18th century, Jesuits at the Observatory kept themselves informed of scientific developments in Europe. They were well aware of the findings of the Jesuit astronomer Giovanni Battista Riccioli (1598-1671, Bologna) on lunar features as well as his arguments concerning the motion of the earth. Isaac Newton (1642-1726) was the first to calculate the perturbing effect of the sun on the relative motion of earth and moon and Kögler quickly updated the lunisolar tables in China. In 1742 he published his findings in the compilation *Lixiang kaocheng houbian* 御製曆象考成後編 (*Second part of the thorough Investigation of Calendrical Astronomy composed for the Emperor*). He combined elements of Kepler and Newton to form new mathematical principles underlying the motions of the sun and moon. In the lower center of the print is an image of the moon which is clearly based on the findings of Riccioli. Ferdinando Bonaventuri Moggi (1694-1761) was a Florentine who had studied art and architecture and it is likely that he is the engraver of the plate which - although written in Chinese - bears all the hall-marks of European map design of the late 17th century. Moggi built several churches in China, but none have survived. This map is undoubtedly a *nei-fu* 內府 palace production.

Needham states in his *Hall of Heavenly Records* (1986) that he saw the present map with Mr. Philipp Robinson in 1953 and goes on to say: “Mr Robinson informed us that the engraving... appeared among a number of original documents and holograph letters of Antoine Gaubil S.J. (1689-1759) [...] One of Gaubil’s letters encloses a letter, written in Latin by Kögler on 13 March 1726, which refers to...



this very star-map." It is likely that the annotations on this map are by Gaubil himself, giving transcriptions of the names of the planets. The map incorporates lunar surface phenomena from Galileo, Giovanni Domenico Cassini (1625-1712) and Christaan Huygens (1629-1695).

Provenance: The Clermont – Meerman – Sir Thomas Phillipps – Robinson copy. Sotheby's, *Library of Philip Robinson Part II The Chinese Collection*, 22 Nov 1988, lot 92. No other copies of this map are known to have survived.

KOGLER, Ignatius. 戴進賢

**Typus Eclipsis Lunae Anno Christi 1732 ad
Meridianum Pekinensem; necnon imago adumbrata
diversorum digitorum in singulis Imperii Sinensis
Provinciis obscuratorum. (Peking, 1732).**

Sm folio, xylographic printing comprising title and seven double leaves, text in Manchu and Chinese, one astronomical diagram. Title & 7 double-page folios. Bound in later bunt-papier wrappers, preserved in a custom-made drop-back case.

For centuries movements of the moon represented a particular challenge due to its irregularities. In 1711 the Kangxi Emperor noticed that not all of the predictions of the Board of Astronomy were completely accurate all of the time and ordered an investigation which led to a fierce dispute amongst the Jesuits on how to deal with this problem. When Kögler arrived in Peking in 1717 he set to work on a reform of the calculations with Antonio Pereira (1689-1743). Kögler maintained

a regular correspondence with a fellow Jesuit astronomer Nicasius Grammaticus (1684-1736, Ingolstadt). In 1726 Grammaticus published the first ever Newtonian tables for the sun and moon printed in Europe. These were immediately sent to China and with their help Kögler was able to significantly improve the accuracy of his predictions. The present *Typus Eclipsis Lunae* was printed during the reign of the Yongzheng Emperor (1678-1735). It is slightly different from the pattern established by Verbiest (see item 5&6): Printed in the style of a western codex, but only on one side of the sheet, it provides details for the eclipse in the capital and twelve of the provinces. Only one diagram is shown on the first page for the capital which appears to take account of Newton's latest findings on lunar motion.

Unrecorded. Exceedingly rare. From HP Kraus private collection. Not in Chan. Not in Cordier.



欽道

御製曆象考成推算得雍正十年五月十六日壬申望月食分秒時刻并起復方位

京師月食十五分五秒

初虧 戌正月初刻五分 左偏下

食既 亥初初刻九分

食甚 亥初三刻七分

生光 亥正二刻四分

復圓 夜子初三刻二分 右偏上

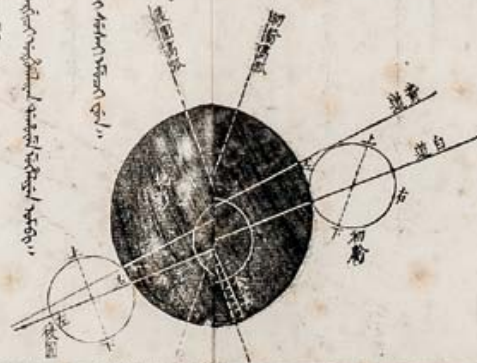
計食限內凡十四刻十二分

食甚月離黃道析木宮十七度五十分

為尾宿六度十七分

赤道析木宮十六度四十分

為尾宿九度十七分



此圖係以地球為中心，繪出黃道與赤道之位置。大黑圓為月，小白圓為日。日之中心與月之中心相距約一萬三千四百四十里。日之直徑約八千四百里，月之直徑約二千一百里。日之視直徑約三十分，月之視直徑約二十九分。當日與月之中心相距最近時，日之視直徑大於月之視直徑，則發生日食。當日與月之中心相距最遠時，日之視直徑小於月之視直徑，則發生月食。此圖所示為雍正十年五月十六日日食之情形。日之中心在赤道以北，月之中心在赤道以南，故發生月食。日食之時刻與月食之時刻相去約一小時。日食之時刻在正午，月食之時刻在子夜。日食之時刻在初虧，月食之時刻在初虧。日食之時刻在食既，月食之時刻在食既。日食之時刻在生光，月食之時刻在生光。日食之時刻在復圓，月食之時刻在復圓。

29

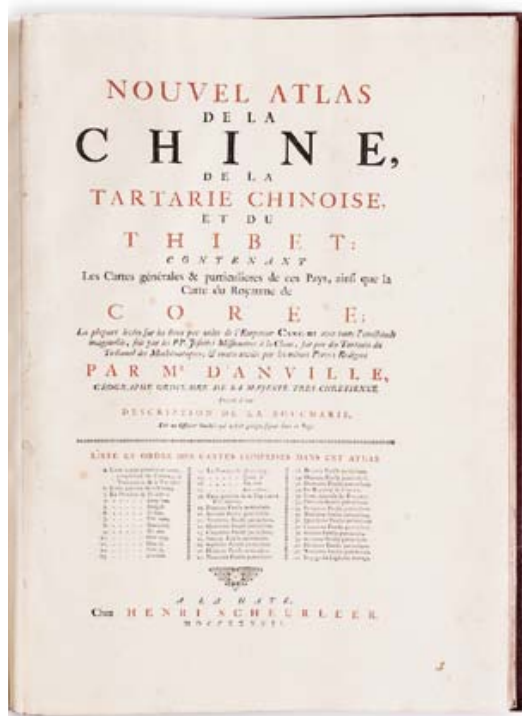
D'ANVILLE, 當維爾 [東亞地圖]

Nouvel Atlas de la Chine, de la Tartarie Chinoise, et du Thibet: Contenant Les Cartes generale & particulieres de ces Pays, ainsi que la Carte du Royaume de Coree. (The Hague, Henri Scheurleer, 1737).

Folio, Title-page printed in red and black (margins of text leaves expertly repaired with some renewal). 42 maps, including 3 fine double-page and folding engraved general maps of China, Tartarie and Tibet, China and Tartary, all in contemporary hand-colour in outline (some expert repairs to folds on versos), 9 uncoloured double-page and 30 full-page regional maps (some expert and discreet marginal repairs). 12pp. (text). Modern red half-calf. Overall a very good copy.

Between 1708 and 1716 the Jesuits undertook the colossal task of surveying 'the realm' on behalf of the Kangxi Emperor. Having overseen a period of expansion the Emperor was keen to make an accurate survey of the empire. Using trian-gulation surveys a group of French Jesuits (Bouvet, Jartoux, Regis, and Gerbillion) who had been sent to China by Louis XIV spent eight years together

with a large team of Chinese surveyors under He Guozang (何國棟) to produce the first modern survey of China that was published in a set of 41 plates in 1717. In spite of strict regulations against distribution abroad copies of the maps made their way to France where they were re-engraved and first published in Du Halde's magnum opus '*Description géographique, historique, chronologique, politique, et physique de l'empire de la Chine et de la Tartarie chinoise*' in 1736. They had been engraved by J.B. Bourguignon d'Anville (1697-1782) who produced his own spectacular '*Nouvel Atlas de la Chine*' which remained the most accurate atlas of China well into the 19th century. D'Anville faithfully copied the provincial maps and transcribed the place-names, but the general map of China is his own work.





FUCHS, Walter.

Der Jesuiten Atlas der Kanghsi Zeit China und die Aussenlaender. 康熙皇與全览图 (Peking, 1943).

First edition thus. Text volume (large 8vo, rebound in quarter calf) and a set of 36 maps. Sheets 68 x 76cm. or smaller, folded in box measuring 36 x 27cm. One of a limited edition of 500 copies. Text rebound in quarter-calf, maps in the original folding slipcase. A very good set.

Published by the Catholic University Press in Peking in 1943 this is a remarkable effort at continuation where the Jesuits had left off 200 years previously. Fu-ren University was founded in 1925 by American Benedictines and Walter Fuchs had been teaching Sinology there since 1938. It is a reproduction of the plates that had been produced for the large Kangxi atlas of 1719. That atlas was the first one to be based on actual field surveys using the triangulation technique. The work was undertaken by a large team of Chinese and Jesuit surveyors, namely Thomas Antoine (1644-1709), Joachim Bouvet (1656-1730), Jean Baptiste Regis (1663-1738) and Pierre Jartoux (1669-1720). Fuchs gives a detailed analysis of its printing history and added a separate index volume of place-names in Manchuria, Mongolia, East-Turkestan, and Tibet.



福克司著

康熙皇輿全覽圖

陳垣題



DER JESUITEN-ATLAS DER KANGHSI-ZEIT

SEINE ENTSTEHUNGSGESCHICHTE

NEBST

NAMENSINDICES FÜR DIE KARTEN DER

MANDJUREI, MONGOLEI,

OSTTURKESTAN UND TIBET

MIT WIEDERGABE DER

JESUITEN-KARTEN IN ORIGINALGRÖSSE

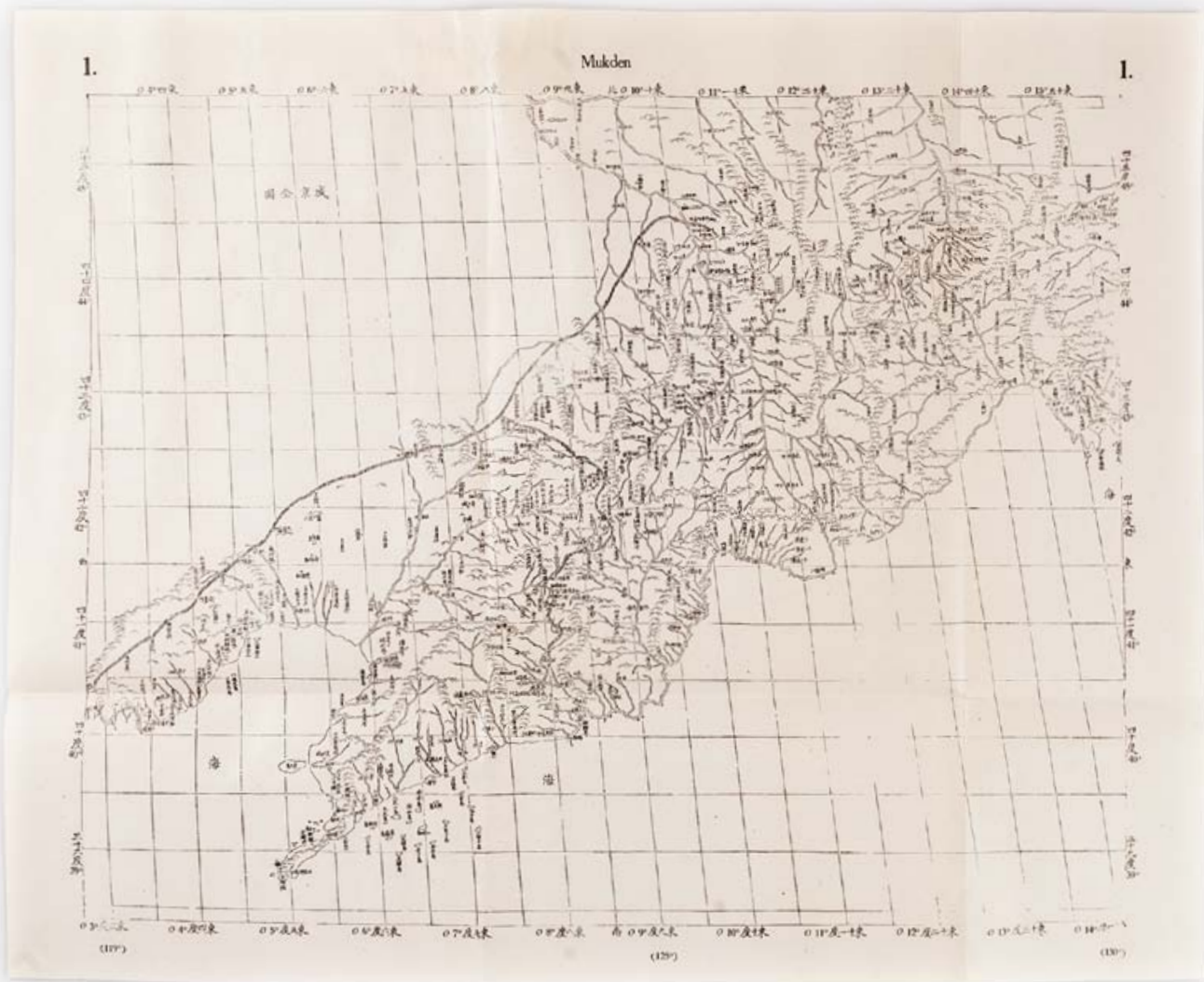
VON

WALTER FUCHS



FU-JEN-UNIVERSITÄT

PEKING 1943



Nos Ytury, Voamrahoa, Tchaotchan, Aulce Ouivien, et ejusmodi, ubi libri conficiuntur, locorum Mandarinum, obediētes reverenter Imperatoris mandato, ad omnes qui ex Europa appulerunt, scribimus.

Anno Kam-Hi 45. PP. Ant. Barros et Ant. Beauvoilier, anno Kam-Hi 47. PP. Joz. Provana et Raymondus de Arxa de mandato Imperatoris in Europam missi sunt. Multis ab hinc annis non modo nullum responsum venit, unde verum a falso discerni non potest, sed etiam confusi rumores afferuntur. Idcirco Moscovitibus cursu tralita est Epistola defenda, quam verisimile est pervenisse. Certe quidem cum homines a nobis missi et recepti, et peracta omnia clara fuerint, tunc valde et fides parerit. At nunc si homines a nobis missi, reverentur, decert. verum stultitiam, et etiam quocumque ex parte vel iustia venerint, omnino credi non potest. Et verili ne littere penetrare non possint, has scribimus: hic versio europaea adficiatur, omnia typis mudentur: Proregis Cantonensis sigillo muniatur: non autem clausulas plurimaeque Exemplaria omnibus recentee advectis Europaeis distribuuntur, quo ipsi secum asportent. Datum An. Kam-Hi 55. (1710) a. Lunae die 17. (octob. 31.)

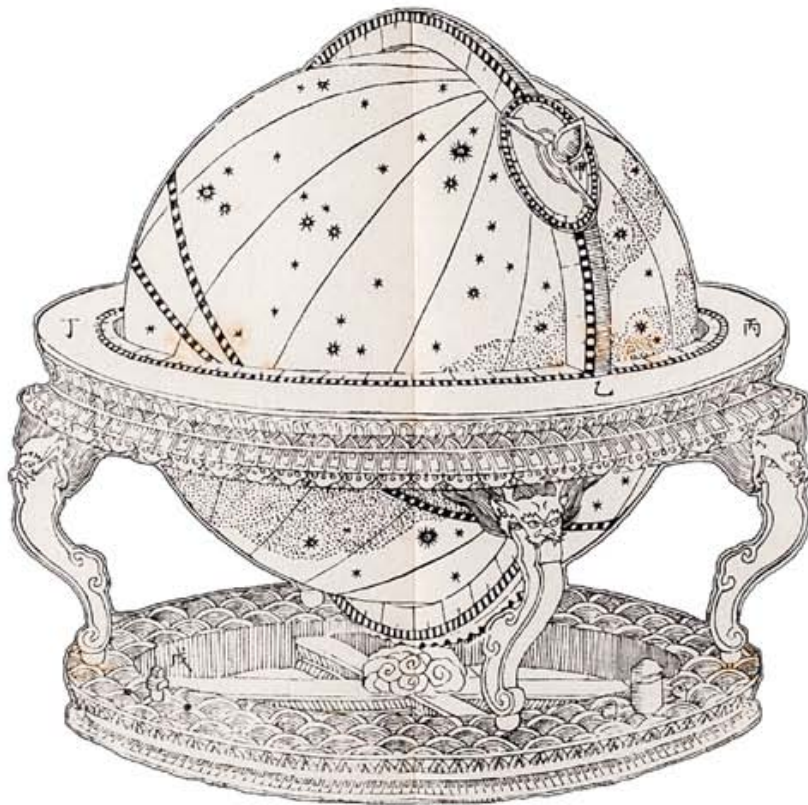
De mandato Imperatoris subscripsimus

Xilianus Stumpf	Dominius parvencas	Joseph Banding. 1.1.
Loc. K. 5. 0	Petr. Vinc. De Farvac	frank. Schick. 1.1.
Moulin Ripa. M. 1.1. 1.1.	Josephus Snam. 5.1.	Petrus Sartorius. 1.1.
San. Carolo. Nap. 1.1.	Leobinus Bouvenc. 1.1.	Franc. Cardano. 1.1.
Theodor. Pedrini. 1.1. A.	Jean. Marie. Fouquet. 1.1.	Jos. Maria. 1.1.
		Joseph. la. 1.1.
		Joseph. Castiglione. 1.1.

武英殿等處蓋修書官伊都立王道化趙昌等
 字寄與自西洋來的衆人我等謹遵
 旨於康熙四十五年已曾差西洋人龍安國薄賢
 士四十七年差西洋人艾若瑟陸若瑟奉
 旨往西洋去了至今數年不但沒有信來所以難
 辨真假又有亂來之信因此與鄂羅斯的人
 又帶信去想是到去了必竟我等差去人曲
 時事情都明白之後方可信得若是我等差
 去之人不回無真憑據雖有甚麼書信總信
 不得因此唯恐書信不通寫此字兼上西洋
 字刊刻用廣東巡撫院印書不封緘凡來的
 衆西洋人多發與帶去
 康熙五十五年九月十七日

此字寄與自西洋來的衆人我等謹遵
 旨於康熙四十五年已曾差西洋人龍安國薄賢
 士四十七年差西洋人艾若瑟陸若瑟奉
 旨往西洋去了至今數年不但沒有信來所以難
 辨真假又有亂來之信因此與鄂羅斯的人
 又帶信去想是到去了必竟我等差去人曲
 時事情都明白之後方可信得若是我等差
 去之人不回無真憑據雖有甚麼書信總信
 不得因此唯恐書信不通寫此字兼上西洋
 字刊刻用廣東巡撫院印書不封緘凡來的
 衆西洋人多發與帶去
 康熙五十五年九月十七日





MAGGS BROS. LTD.