

Christian-Muslim Relations A Bibliographical History

Volume 11. South and East Asia, Africa and
the Americas (1600-1700)

Edited by
David Thomas and John Chesworth
with Clinton Bennett, Lejla Demiri,
Martha Frederiks, Stanisław Grodź, Douglas Pratt



BRILL

LEIDEN • BOSTON
2017

CONTENTS

Foreword	vii
List of Illustrations	xi
List of Maps	xiii
Abbreviations	xiv
Peter Riddell, <i>Introduction: Christian-Muslim Relations in the 17th Century (Asia, Africa and the Americas)</i>	1
Barbara Watson Andaya, <i>Islam and Christianity in South-East Asia 1600-1700</i>	15
Martha Frederiks, <i>Enforced migration: an Indian Ocean Africa narrative</i>	29
David D. Grafton, <i>Enforced migration: an Atlantic narrative in Christian-Muslim relations</i>	49
Works on Christian-Muslim relations 1600-1700	69
South Asia	71
South-East Asia, China and Japan	269
Africa and the Americas	467
Index of Names	623
Index of Titles	632

Johann Adam Schall

Johann Adam Schall von Bell, Adam Schall, Adamus Schall,
Jean Adam Schall, John Adams, Tang Ruowang

DATE OF BIRTH 1592
PLACE OF BIRTH Cologne
DATE OF DEATH 1666
PLACE OF DEATH Beijing

BIOGRAPHY

Johann Adam Schall was born in Cologne and entered the Society of Jesus in 1611, studying for ordination at the Roman College. Ordained in 1618, he went to Macau the following year. By 1623, Schall had moved to Beijing, where he began work on reforming the Chinese calendar. He subsequently spent several years in Xian. In 1630, he returned to Beijing in order to undertake further astronomical and mathematical work, following the imperial endorsement of European methodologies. After the fall of the Ming dynasty, Schall became close to the newly established Qing Shunzhi Emperor (1638-61) and was treated with unusual levels of respect by his new superior. Proving the efficacy of European science to the Qing leadership, he was made the director of the Imperial Observatory and charged with creating a new calendar.

Under the Kangxi Emperor (r. 1661-1722), whose power was weak at the beginning of his rule, Schall's position was undermined by the challenges of Yang Guangxian and Muslims (principally Wu Mingxuan) from the Muslim Astronomical Bureau. As a result of charges brought against them in 1664, Schall and a number of Chinese-Christian members of the Imperial Observatory were put on trial, during which Schall suffered a stroke and had to be represented by Ferdinand Verbiest. In 1665, all were condemned to death, but one month later it was decided that Schall and three others were to be given reduced sentences. Schall was eventually pardoned and kept under house arrest in Beijing alongside Verbiest, Lodovico Buglio and Gabriel de Magalhaes. All other Jesuits were exiled to Canton, and five Chinese-Christian astronomers were executed. Schall died the following year. Following the eventual success of the Jesuits during the astronomical controversy, he had his titles and ranks restored posthumously.

Despite the prominent place of Muslims in the later part of his life, before and during the astronomical controversy, as well as in Xian, where there was a Muslim population, Schall's work is relatively lacking in references to Muslims or Islam. His 1665 *Historica narratio de initio et progressu missionis Societatis Jesu apud Chineses* makes only a brief reference to the reaction of Muslim scholars and their envy following the inclusion of the Jesuits in, and the inception of changes to, the calendrical system (pp. 26-7). He also notes their use of fraud, deception and violence against the Jesuits.

MAIN SOURCES OF INFORMATION

Primary

Johann Adam Schall von Bell, *Historica narratio de initio et progressu missionis Societatis Jesu apud Chineses, ac praesertim in Regia Pequinensi*, Vienna: Cosmerovius, 1665

Secondary

- C. Jami, *The Emperor's new mathematics. Western learning and imperial authority during the Kangxi reign (1662-1722)*, Oxford, 2012
- D.E. Mungello, *The great encounter of China and the West, 1500-1800*, Lanham MD, 2009
- B.A. Elman, *On their own terms. Science in China, 1550-1900*, Cambridge MA, 2005
- C. Jami, P. Engelfriet and G. Blue (eds), *Statecraft and intellectual renewal in late Ming China. The cross-cultural synthesis of Xu Guangqi (1562-1633)*, Leiden, 2001
- R. Malek (ed.), *Western learning and Christianity in China. The contribution and impact of Adam Schall von Bell, S.J. (1592-1666)*, Sankt Augustin, 1998
- J.W. Witek, art. 'Johann Adam Schall von Bell, 1592-1666', in G.H. Anderson (ed.), *Biographical dictionary of Chinese Christianity*, Grand Rapids MI, 1998; <http://www.bdconline.net/en/stories/s/schall-von-bell-johann-adam.php>
- Chu Pingyi, 'Scientific dispute in the imperial court. The 1664 calendar case', *Chinese Science* 14 (1997) 7-34
- A.C. Ross, *A vision betrayed. The Jesuits in Japan and China, 1542-1742*, Maryknoll NY, 1994
- Zhu Weizheng, *Coming out of the Middle Ages. Comparative reflections on China and the West*, trans. R. Hayhoe, New York, 1990
- R. Attwater, *Adam Schall. A Jesuit at the court of China, 1592-1666*, Milwaukee WI, 1963
- L. Pfister, *Notices biographiques et bibliographiques sur les Jesuites de l'ancienne mission de Chine, 1552-1773*, Shanghai, 1932, vol. 1, pp. 162-70

WORKS ON CHRISTIAN-MUSLIM RELATIONS

Historica narratio, de initio et progressu missionis Societatis Jesu apud Chineses, ac praesertim in Regia Pequinensi, 'Historical narration of the beginning and progress of the missions of the Society of Jesus among the Chinese, and especially at the royal court of Peking'

DATE 1665

ORIGINAL LANGUAGE Latin

DESCRIPTION

In this historical work, the passages dealing with opposition to the Jesuit involvement in astronomy tend to take a more general approach to opponents rather than singling out the Muslims as adversaries. Therefore, whilst it is anti-Muslim in approach, this has less to do with religious identity (although conceptions of identity doubtlessly affected the composition) than with opposition *per se* to the Jesuits. This was probably also linked to the fact that the Jesuits had both Muslim and non-Muslim Chinese adversaries. Explicit references to Muslims are therefore sparse.

The first half of the text deals with the trials and contests between Schall and his opponents. Within this section, Schall recounts a short episode that refers to the reprimanding of the Muslim scholars (Vienna 1665, pp. 45-6). The remainder of the book focuses on a discussion of the Jesuit victory and Schall's desired consequences. In the chapter *Ultimus pro instaurata astronomia conflictus, et ex illo victoria Europaei*, Schall opens by noting that the Muslim scholars had no place within the new astronomical system, and that they were bitter enemies of the Europeans (p. 213). Elsewhere he notes that the Muslim scholars were untrained and inexperienced (p. 218). Whilst this statement is little more than a description, he later refers to the 'useless methodology' of the Muslims in derogatory terms, noting its inefficacy (p. 221). All the text, which is 267 pages long, is primarily a descriptive history in which Muslims play only a small part. References to Muslims generally lack an overt value judgement and, when they are anti-Muslim in nature, this appears to have less to do with Schall's opponents' religious identity than with their anti-Jesuit position. The text also acts as an apology, being an

attempt to defend Schall's decision to take control of the Imperial Observatory and defend his involvement in science. The text was redacted by the Austrian Jesuit Johan Foresi (1624-82) and is based on reports from 1658 to 1661.

SIGNIFICANCE

Generally, Schall uses words to refer to Muslims derived from the Latin term *Mahometanus*. However, what is perhaps most pertinent is that most of the time rival astronomers are not delineated by their religious belief or identity. The text records the issues faced by Schall and the other Jesuits at the hands of their opponents in the Chinese administration and astronomical boards. Most of the time, it is sufficient for Schall to distinguish only between Europeans and Others (Chinese, Manchus and Muslims). The text generally serves to edify the Jesuit astronomical successes for a European readership and defend Schall's position and involvement within the field.

PUBLICATIONS

Johann Adam Schall von Bell, *Historica narratio, de initio et progressu missionis Societatis Jesu apud Chineses, ac praesertim in regia Pequinensi*, Vienna: Cosmerovius, 1665

Johann Adam Schall von Bell, *Historica relatio de ortu et progressu fidei orthodoxae in regno chinensi per missionaries Societatis Jesu ab anno 1581. Usque ad annum 1669*, Ratisbonae: Joan Conrad Emmrich, 1672

Johann Adam Schall von Bell, *Geschichte der chinesischen Mission. Aus dem Latenischen von Ig. Sch. von Mannsegg*, ed. I. Schumann von Mannsegg, Vienna, 1834 (German trans.)

Johann Adam Schall von Bell, *Relation historique*, ed. H. Bernard-Maitre, Tientsin, 1942 (French trans.)

Digitalised versions of the 1665 and 1672 editions, together with the German trans., are available through the Bayerische Staatsbibliothek: <http://www.univie.ac.at/Geschichte/China-Bibliographie/blog/2012/02/23/schall-von-bell-historica-narratio-de-initio-et-progressu-missionis/>

STUDIES

G. Wiessala, *European studies in Asia. Contours of a discipline*, London, 2014

F.C. Hsia, *Sojourners in a strange land. Jesuits and their scientific missions in late Imperial China*, Chicago IL, 2009

N. Standaert, *The interweaving of rituals. Funerals in the cultural exchange between China and Europe*, Seattle WA, 2008, p. 39
Malek, *Western learning and Christianity in China*

James Harry Morris