Keizō Hashimoto:
co-author of: 4.2.2. Astronomy.

Ursula Holler:
4.2.7. Medicine.

Catherine Jami:
4.2.1. General reception;
4.2.3. Mathematics;
4.3.3. Clocks;
4.4. (Cultural transmission to Europe), Section: Academies.

Alexander Lomanov:
co-author of: 2.3. Russian Orthodox Church.

Eugenio Menegon:
1.1.3. Archival sources.

Georges Métailié:
4.2.8. Botany.

Pan Feng-chuan:
4.1.4. Moral ideas and practices.

François Picard:
4.3.4. Music.

Michèle Pirazzoli-t’Serstevens:
4.3.2. Artistic issues in the eighteenth century.

Pénélope Riboud:
Tang.

Dominic Sachsenmaier:
4.4. Cultural transmission to Europe (except Section: Academies).

Nicolas Standaert:
2.1.1. (Missionaries: General characteristics), Section: Number of missionaries;
2.5.1 Chinese Christians: General characteristics;
2.5.2 Chinese Christians: Well-known individuals (except Table of Christian degree-holders, and Sections: Leading Christians in the transition period (1640-1665) and Leading Christians after 1665);

2.5.3. Court-converts;
2.5.5. Chinese Christians going abroad;
2.5.6. (Social organisation of the Church), Section: Associations for lay-people;
3.1. The creation of Christian communities (except Section: Ninth Period: 1721-1800: Retarded growth);
3.2. Ecclesiastical administration;
4.1.1. Theological background;
4.1.6. Rites Controversy;
co-author of: (2.5.6. Social organisation of the Church), Sections:
Chinese clergy, Catechists;
co-author of: 4.1.2. Apostolate through books (except Section: Books in Manchu).

Giovanni Stary:
4.1.2. (Apostolate through books), Section: Books in Manchu;
4.2.5. Cannon.

Willy Vande Walle:
4.3.5. Linguistics.

Johan Van Mechelen:
Yuan.

John W. Witek:
2.5.2. (Chinese Christians: Well-known individuals), Sections:
Leading Christians in the transition period (1640-1665),
Leading Christians after 1665;
2.5.4. Manchu Christians and the Sunu family;
co-author of: 2.5.6. (Social organisation of the Church), Sections:
Chinese clergy, Catechists;

Erik Zurcher:
2.6.2. Emperors;
4.1.3. Key theological issues;
4.3.1. Prints and painting in the seventeenth century.
In contradistinction to the Ming, there is a *National History* of the Qing. It only lacks the last reign-period (Xuantong, 1909-1911). The first part, covering the period up to the Shunzhi reign (1644-1661), was compiled in 1690. During the years 1924-1928, the bibliophile Liu Chenghan 劉承幹 had a manuscript copy made of the original manuscript of *Qing guoshi* 清國史 (1875 j.). This copy, preserved at Fudan University (Shanghai), was photomechanically published in 1993 (Beijing: Zhonghua; 14 vols., with an index of personal names), with exclusion of duplicate biographies (if they are the same) and nine *juan* with well-known mathematical tables.


Biographies of Johann Adam Schall von Bell (1592-1666; Tang Ruowang 湯若望), Yang Guangxian 楊光先 (1597-1669) and Ferdinand Verbiest (1623-1688; Nan Huairen 南懷仁) can be found in *Qingshi gao* (j. 272, liezhuang 59). For text and translation of Schall’s biography, see “Lebensbild Schalls in der amtlichen Geschichte Chinas unter der Mandschu-Dynastie”, in *Johann Adam Schall* (1991), pp. 372-380.

There are also some private histories of the Ming dynasty. At least in *Mingshu* 明書 (171 j.), compiled by Fu Weilin 傅維鱗 (d. 1667) during the first years of the Kangxi period, there is a rather positive section on Europe. It is silent on the expulsion of mis-

Jiorong 龔錦榮, “Minnatsu Shinso ni okeru Kō Hyakuka no shōgai to chosakus 明末清初における黃賓沙の生涯と著作”, in *Chugoku shiso shi kenkyū* 中國思想史研究, no. 20 (一九九七年度論文集), Kyoto, 1997, p. 82 (pp. 61-92).


7 *Mingshu*, j. 166, pp. 3284-3287 (*Congshu jicheng*, vol. 3958). For this and other private histories, see Franke, pp. 46-48; Struve, pp. 30-34.

There are no existing archival materials from the Ming period regarding the history of Christianity in China, although Ming government papers on Christianity and the Jesuits were printed in collections of various natures, and a few original items have been preserved outside of China.

The situation is different for the Qing period, since a good number of documents regarding Christianity and the Court Jesuits has survived to this day. Besides offering knowledge on the various activities of the missionaries at the imperial service, such materials provide rich information on the interaction between Chinese Christians and their local communities in the provinces. Without underestimating the negative impact that Qing religious prohibitions had on Christianity, the palace memorials preserved in Taibei (Archives of the Palace Museum) and Beijing (First Historical Archives) suggest that Christianity, albeit underground, continued to develop in certain regions of China between the Yongzheng and the Daoguang periods. These materials are largely unused, and, with few exceptions, scholars have started exploring them only in the 1990s.

This section will deal exclusively with Chinese- and Manchulanguage governmental materials. The vast majority of these documents are memorials and reports produced by the imperial bureaucracy. They mainly cover the following areas: anti-Christian campaigns; bureaucratic matters related to the arts and sciences involving the Western missionaries and their converts; the Chinese Rites Controversy; the religious and missionary dimensions of the activities of Portugal and other Catholic countries.

A smaller number of archival documents are petitions, memorials or other documents by missionaries, Chinese Christians and foreign governments in response to imperial actions or local problems involving the central or provincial authorities.

*(the Mingshu, mentioned on p. 32, is the Mingshi jili 明史簡略; cf. Franke, p. 46).*
Here an overview will be given of the available materials according to their typology. For further readings on the organisation and contents of the archives in China and Taiwan, see the aforementioned book of Wilkinson (Chinese History: A Manual, 1998), pp. 865-881 and 898-901.

Secret palace memorials

The great majority of archival documents on Christianity are secret palace memorials. The palace memorial system took form during the Kangxi reign (1662-1722) as the emperor’s private channel of communication. Secret memorials from the provinces were read by the emperor, who would jot in red his own comments and commands on the original memorial, which was returned to the memorialist for implementation; thus the name of “vermilion rescripted palace memorials” zhupi zouze 紅批奏摺. A number of Manchu and Chinese rescripted memorials from the Kangxi reign regarding Christianity has been preserved. Many of these memorials were produced by officials of the Imperial Printing Office (xiushi chu 修書處), the agency informally charged with the handling of missionary matters and the papal legations of de Tournon (1704) and Mezzabarba (1720). They have all been published, and can be found in the following collections:

Zhongguo diyi lishi dianguan 中國第一歷史檔案館 (comp.), Kangxi chao Hanwen zhupi zouze huibian 康熙朝漢文紅批奏摺匯編, 8 vols., Beijing: Dang'an chubanshe, 1984; see esp. pp. 252, 254, 262. (Except for a few Manchu memorials, the previous Taipei collection is all contained in this one.)

Chen Yuan 陳垣, Kangxi yu Luoma shijie guanxi wenshu yingyin ben 康熙與羅馬使節關係文書影印本, Beijing: Gugong bowuyuan, 1932; repr. in Zhongguo shixue congshu xubian 中國史學叢書續編 23, Taipei: Xuesheng shuju, 1973, pp. 1-96. (The originals are now in Taipei.)

On the materials pertaining to Christianity and Sino-Western relations, see:

Wu Boya 吳伯亞, “Cong Kangxi chao Manwen zhupi zouze kan Yesuhuishi yu Zhongxi wenhua jiaoliu” 從康熙朝滿文紅批奏摺看耶穌會士與中西文化交流, Qingshi luncong 清史論叢 (1999), forthcoming.

In 1724, imperial authorities decreed Christianity to be a forbidden heterodox sect, and they subsequently launched periodical nation- and province-wide anti-Christian campaigns. Therefore, the majority of the memorials related to Christianity from the Yongzheng (1723-1735) to the Qianlong reigns (1736-1795)—as well as for the Jiaqing (1796-1820) and Daoguang reigns (1821-1850), for that matter—are police reports from provincial high officials on the discovery and arrest of clandestine missionaries and underground Christians. A smaller number of documents are related to the Court missionaries and to diplomatic exchanges with Catholic powers.

The Manchu and Chinese rescripted memorials of the Yongzheng reign have been published:

Zhongguo diyi lishi dianguan 中國第一歷史檔案館 (comp.), Yongzheng chao Hanwen zhupi zouze huibian 雍正朝漢文紅批奏摺匯編, 40 vols., Nanjing: Jiangsu guji chubanshe, 1989. (The previous Taipei collection is all contained in this one.)

The Qianlong-reign memorials preserved in Beijing are so numerous, that until now no publication of them has materialised. The following article, however, presents Qianlong-reign archival materials on Christianity in Beijing:


The portion of Qianlong-reign memorials preserved in Taipei has been published, and contains some materials related to Christianity:


On materials regarding Christianity kept in Taipei see:


Grand Council copies of secret palace memorials

Starting from the reign of the Qianlong emperor, a large number of copies of palace memorials (lufu zouze 錄副奏摺) has survived. These copies, written in cursive script, were produced for the reference files of the Grand Council (Junjichu 軍機處), a new institution which took shape between the accession of the Yongzheng Emperor and the beginning of the Qianlong reign (1723-1738). In many cases, copies of lost original memorials have been preserved in the files of the Grand Council.

Among these a number of copies are related to Christianity, especially to the suppression of local communities in different parts of the country. In Beijing, such materials, as well as the unpublished Qianlong and Jiaqing rescripted memorials, are to be found mainly under the archival sections on “Diplomacy” (Waijiao 外交), and “Imperialist Aggression” (Digu zhiyi qinlie 帝國主義侵略). In addition, the Qianlong Grand Council copies have been indexed under the category “Christianity” (Jiduizhao 基督教) in a new computer-generated catalogue available in situ (Qianlong chao Hanwen lufu zouze jiansuo mulu, 乾隆朝漢文錄副奏摺檢索目錄, 1985-1996, 249 vols.). In Taipei, memorials are indexed under the heading “Western Religion” (Yangjiao 洋教), while copies are indexed chronologically. For a selection of Grand Council copies of palace memorials concerning the great anti-Christian campaign of 1784-85, see:


For a list of the memorials concerning this campaign (1784-1785) in Wenxian congbian, see:


Scattered materials on eighteenth-century Christianity can be found in the periodical:

Attachments to secret palace memorials

Sometimes, together with a palace memorial, local officials would send additional documents to the capital, providing detailed information for a case, such as maps, confessions, lists of confiscated objects or of arrested individuals. Usually, these materials were retained by the Grand Council in order to prepare the recommendations for the Throne, and occasionally such items are still attached to Grand Council copies of palace memorials. These documents are readily identifiable since they are not written in cursive script like the memorial copies, but in clerical script.

Some confessions of Christians and missionaries arrested by the imperial authorities have been preserved. Other items which can be seen in Beijing today are, among others, a letter confiscated from Christians, some lists of sacred images and books found during perquisitions, and even the text of a Christian song. On this kind of materials, see


For details on related Christian materials, see the aforementioned book by Bernward Willeke (Imperial Government and Catholic Missions).

Grand Secretariat routine memorials

Generally speaking, Christianity as such did not fall under the ordinary administration of the imperial bureaucracy. This was due not only to the little relevance of the Christian communities in daily administrative affairs, but also to the prohibition of Christianity after 1724, which made of missionaries and Christians in the provinces outlaws. Except for the activities of Court missionaries, other Christian activities could be reported to the central government by local officials only as criminal cases. Since such cases were deemed urgent and important matters, they were usually communicated through the secret palace memorial system, bypassing the ordinary administration.

Nevertheless, occasionally one can find some materials on Christianity and Western missionaries in the files of the Grand Secretariat, preserved in Beijing and at the Institute of History and Philology of the Academia Sinica in Taiwan. A few items are to be found among routine memorials of the Punishments Office of Scrutiny (xingke tiben 前科題本), especially those of the Autumn and Court Assizes (qiushen chaoshen 秋審朝審), items that are related to arrests and executions of foreign missionaries and Chinese Christians. The Manchu proceedings of the trial against Schall and his collaborators during the Oboi Regency are kept in the ‘Secret Section’ (Miben dang 密本檔) of the Grand Secretariat Manchu documents in Beijing. Other materials on tributary matters or scientific and religious matters can be found in the Grand Secretariat files pertaining, among others, to the Boards of War, Public Works, and Rites.

While the memorials in the Academia Sinica (Taiwan) have been indexed on computer, the search in Beijing must be done by leafing through the memorials and files.

An introduction to this kind of material is:


The Grand Secretariat memorials kept in Taiwan are being published in the series:


For further information, consult:


On the Manchu documents on Adam Schall, see:


Shu-Jyuan Deiwik, “The Secret Manchu Documents on the Trial against Jesuit Father Adam Schall (1592-1666) at the Supreme Court of Peking”, conference volume of Between Ming and Qing: The Jesuits, Dynastic Decline, Internal Strife, and the

Imperial edicts

Once a memorial received special imperial attention, and the emperor or the Grand Council decided that the matter warranted the Court's action, an Imperial Edict (shangyu 上諭) was issued and widely disseminated. Other edicts, generally known as 'Court Letters' (tengji 廷寄), and containing decisions on cashiered officials, financial matters, punishments and the like, were confidential and were communicated only to the administrative organs directly involved.

A number of public and confidential edicts are related to Christianity. Many can be found in the Dynastic Veritable Records (shilu), but some did not appear in traditional published collections, and can be mostly found in the record books of the Grand Council starting from the Qianlong period. One example of extant record books is the published facsimile edition:

Zhongguo diyi lishi dang’an guan 中國第一歷史檔案館 (comp.), Qianlong chao shangyu dang 乾隆朝上諭檔, 18 vols., Beijing: Dang’an chubanshe, 1991. The introduction is an excellent presentation of the way edicts were drafted and disseminated, and offers a list of the different types of record books available in Beijing.

Other archival records

A few documents relevant to the history of Christianity in China can be found in a number of archival sections pertaining to different Qing bureaucratic bodies. Such materials are contained, for example, in the partly-published Diaries of Activity and Repose (qijuzhu 起居注) preserved in Beijing and Taipei (see above: Annalistic sources). Scattered files on the real estate dealings of the missionaries can be retrieved in the Archives of the Imperial Household Bureau (neiwufu 內務府, Beijing), a body in charge of the well-being of the Imperial family, which also owned large properties in the capital area and elsewhere, and managed some trade in luxuries with Westerners for the profit of the imperial private coffers. Materials by Jesuit astronomers at the court can be found in the archives of the Board of Rites and of the Astronomical Bureau (Beijing).
1.1.4. Published collections of edicts and memorials

For the Ming and Qing periods there are several collections of imperial edicts or memorials by officials which contain material related to Christianity.

Collections of memorials concerning the project to reform the calendar which started in 1629 (under supervision of Xu Guangqi 徐光啟) until 1633 can be found in the published astronomical compendia Chongzhen lishu 崇禎曆書 (1635) and Xiyang xinfu lishu 西洋新法曆書 (1645), for which see below. Memorials of the period 1629-1633 have been published by Wang Zhongmin 王仲民 in his compilation Xu Guangqi ji 徐光啟集 (Shanghai: Guji, 1984), pp. 319-430. Memorials by Xu Guangqi and Li Zhizao 李之藻 (1565-1630) are for example in the collection Huang Ming jingshi wenbian 皇明經世文編 (1638), compiled by Chen Zilong 陳子龍 (1608-1647) and others. Many collections of memorials by individual officials have been preserved, especially for the late Ming period. How many references to Christianity are to be found in these collections still needs to be explored.

Compilations more directly related to Christianity can be divided into those compiled by missionaries and converts, and those by opponents.

Missionaries and converts themselves collected memorials and edicts related to Christianity in order to show how much the Emperor, officials, and other literati favoured the missionaries and respected their doctrine. In addition to memorials and edicts, such collections also contained prefaces to works by missionaries or converts. There are three major contemporary collections of this type.

The first two were compiled during a time of anti-Christian incidents (Nanjing 1616; Fujian 1638). Juejiao tongwen ji 絕教同文紀 was compiled by Yang Tingyun in late 1615 and received a few additions in the following two years.

In two juan (the second, much shorter juan contains memorials and edicts): BNF Chinois 9254, dating back to ca. 1628. For a