

Joachim Bouvet's *Yijing* Investigations- A study of the Chinese materials at the Vatican Library

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As one of "The King of mathematicians" (Mathématiciens du Roy) of Louis XIV: Bai Jin (Joachim Bouvet, 1656-1730) not just brought the advanced mathematical knowledge ;science and technology to China, also trying to let the Chinese know the God. Due to his knowledge and talent , Bouvet was quickly appreciated by Emperor K'ang-hsi.he not only used manchu language to teach Emperor K'ang-hsi astronomy, philosophy, mathematics, medicine and other scientific knowledge;but also wrote articles in the field of geometry, philosophy, theology and other aspects of nature in Chinese and manchu scripts, especially devote all his efforts on the *Yijing* studies.he developed his own independent thoughts and became the first Jesuit missionary on academic research on *Yijing*. The book was situated against the backdrop of the cross-encounters between Christianity from the West and Chinese native and traditional thought (as embodied in Confucianism, Daoism and Buddhism) during the early Qing period. It referred in particular to the Chinese works on the *Yi* written by the French Jesuit missionaries Joachim Bouvet and his two pupils Jean François Foucquet (1665-1741) and Joseph Henri Marie de Prémare (1666-1736) in the Vatican Library. They focused their efforts on a missionary strategy dedicated to the figurism study and mastery of the Chinese Classics, particularly the *Yijing*. The idea was to show certain affinities between Christianity and Chinese thought by identifying traces or signs in the Classics that indicate God's revelation. In so doing, they opened a possibility for dialogue between the two different cultures.

The book was divided into eight chapters :

Chapter I described the historical development (up to the early Qing period), along with the entry into China of the different religions (particularly Buddhism and Christianity), of the scholarship on the Yijing and how it evolved in time into the four types that came to be called, namely, the Confucian Yi, the Taoist Yi, the Buddhist Yi and the Christian Yi, giving each an overview of its development. This chapter also discussed in particular the origin of the Christian Yi and summarizes the reasons for the failure of early Christianity (Nestorianism during the Tang Dynasty and Nestorianism during the Yuan Dynasty). It considered the Jesuits' entry into China as the beginning of the Christian Yi studies, and traces their transition from the study of the Classics to the specialized research on the Yijing. Finally, this part zeroes in on Bouvet's and his disciples' studies of the Yijing.

Chapter II was dedicated to Bouvet's works on Yijing. First, it began with a brief account of Bouvet's life and his arrival in China. Then, it analysed his interest on the Yijing and clarifies which works on Yixue in the Vatican Library were written by Bouvet. Secondly, in order to get an overall grasp of Bouvet's writings, it summarized their content according to similarity of title, similarity of content, similarity of textual mode, and other categories of works on Yixue.

Chapter III introduced Bouvet's method of Yixue investigation (figurism): integrating the Yijing text with specific contexts, such as tracing historical homologies between the Bible and the Yijing, dissecting Chinese characters and analyzing their constituent parts, comparative understanding of mathematical symbols and mutual interpretation of textual meanings, and so on. Through this methodological construction, Bouvet organically united Biblical thought and the Chinese Classics, which was a creative innovation in the realm of thought.

Chapter IV analyzed the special features of Bouvet's Yixue. First, Bouvet adopted a Christianthe "Christianity-interprets-the-Yi" approach in studying the Yijing. In particular, he used the Bible as interpretive basis in investigating the Yijing. Secondly, he considered the trigrams (or hexagrams?) Qian and Kun, whose main characteristic is 'harmony', as the datum of the whole Yixue (learning on the Yi), because paired together,

they generate harmony. Thirdly, applying the principle of binary opposition, Bouvet distinguished between the 'primordial heaven' and the 'later heaven' to explain the doctrine of Confucianism, between the 'natural mind-heart' and the 'human mind-heart' to explain the theory of mind-heart and nature, between the 'gentleman' and the 'scoundrel' to reflect the truth of life in different degrees. Fourthly, Bouvet highlighted certain female figures and used them to illustrate the origin of good and evil. He saw the sinful Eve in the Bible as corresponding to the unfaithful woman (woman without virtue) in the hexagram Meng of the Yijing. He also compared the goodness of the Blessed Virgin Mary to the meritorious deeds of the Eastern goddess Nüwa and to the virtue of Di Yi's sister, in order to demonstrate unity of understanding on womanhood (femininity) between the East and the West.

Chapter V turned to the contribution and body of work of Bouvet's disciples Foucquet which was also part of the Chinese Yixue materials stored at the Vatican Library. It began by discussing Foucquet's relationship with his teacher Bouvet. Aside from being confreres in the Jesuit order, the two were colleagues and close collaborators in the study of the Yijing. Then, it sorts out Foucquet's writings from the Chinese Yixue materials at the Vatican Library and gives an overview of the Foucquet collection. Next, it proceeds to the analysis of Foucquet's Yixue, by discussing his work on the Yijing done by order of the Emperor Kang Xi, by summarizing the content of his works, namely: Jingyi Jingyao (The Essence of the Classics); Yijing Zhujia Xiangshuo (Extracts from various scholars on the Yijing); Zhongguo Jingben Yutian (The Chinese Classics from Heaven); Ju Gujing Zhuankao Tianxiang Bujunqi (Research into Tradition and the Irregularity of Heavenly Phenomena); Fuxiansheng Bianxi Ruli (The Doctrine of Scholars as Analyzed by Sir Foucquet), and so on. Finally, it considers the characteristics of Foucquet's Yixue. Foucquet emphasized working from the inside of Chinese culture. He attached great importance to Taoism, and he used it to assist his interpretations of the Yijing and to connect the Chinese and the Western cultures. Foucquet valued the credo "believe the Classics but not the commentaries" of the Classical tradition. He favored Confucian Classics tradition over the Learning tradition. He preferred pre-Qin Confucianism to Han and Song Confucianism. In addition, Foucquet's Yixue

was closely linked to his studies on astronomy and mathematics, thus making his interpretations more harmonious and sufficient .

Chapter VI discussed on De Prémare, After Foucquet, the dissertation moved to consider Bouvet's other pupil De Prémare. Like the previous section, it started with a brief account of the relationships between De Prémare and Bouvet and between De Prémare and Foucquet. This was followed by a listing of all the works in the Vatican collection written by De Prémare. Next, it analyzes his Yixue investigations, which are quite profound. However, in this book only referred to two of his works: Yijing Yuanzhi Tan (Catalog of writings on the sources of the Yijing) and Taiji Lüeshuo (Outlined commentary on the Taiji), which was co-written with Bouvet. Lastly, it concluded with a discussion of the special features of De Prémare's contribution to Yixue. On the one hand, his work overlapped to a certain extent with that of Bouvet. On the other hand, it also exhibited certain unique features. De Prémare highly valued philological studies and tried to link the Bible and the Yijing through textual analysis of ancient texts. His critique of Buddhism and of the so-called "heterodox" beliefs, and his analysis of the origin of paganism, all point to the sin of Noah's descendants after the Great Flood as the cause. In addition, De Prémare subscribed to the ideas of Liuning, especially in the field of philology and Confucian Classical studies, which he praised and often cited.

Chapter VII looked into the influences of Bouvet's approach to the study of Yixue. In terms of influences, this chapter discussed mainly the Jesuits' attempt to create a special mode 'Christian Yi'; the role of the Yijing in the the Chinese Rites controversy ;the relationship between Yijing and Figurism, and the spread of Yijing in Europe.

Chapter VIII referred to the limitations of thoughts, Firstly, for Bouvet's value proposition, Yijing or the Bible, which one he used as the base for explanation? This reflected the conflicts between their Christian religious stance and the Chinese traditional culture .Secondly, about the conflicts between interpretive methods, which hermeneutics he choosed? Thirdly, when referred to the interpretation of the image of Fuxi by Bouvet, his attitude to the farfetched textual content was deliberately misinterpreted or resolved on purpose?At last, in the overall ideological conflict, Bouvet's efforts to Yijing was a abreakthrough for

Classics studies or his missionary duty? The hope was that, in analyzing these aspects, a more comprehensive understanding emerges of what the Jesuits Bouvet and his two disciples had achieved in their Yixue investigations.

陈欣雨：《白晋易学思想研究：以梵蒂冈图书馆见存中文易学资料为基础》

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白晋（Joachim Bouvet, 1656—1730年），又作白进，字明远，法国耶稣会的著名传教士，他以法兰西“国王数学家”的身份于1687年来华传教，并因其出众的数学才能进宫服务于康熙皇帝。是一位对于近代中西文化交流作出卓越贡献的人物。白晋不仅以满语教授康熙天文、哲学、数学、医学等科学知识，而且用汉文和满文撰写几何学、哲学、自然神学等方面的文章，在“中学西渐”的文化交流史和《易经》西传史上，白晋作为“索隐学派”的开创人物，他试图在中国传统经典特别是《易经》中寻找上帝的其实，以“儒耶融合”的方式建构起中西共通的神哲学体系。一方面白晋的易学为传统易学研究提供了一个全新的诠释维度。另一方面他的研究通过与莱布尼茨的通信，使得《易经》在欧洲的传播更为广泛，并在一定程度上影响了欧洲的汉学研究。国内对白晋易学的研究还很零散，缺少系统的论著。本书在充分掌握梵蒂冈教廷图书馆中见存中文易学资料和吸取国内外相关研究成果的基础上，不仅简要论述白晋的生平以及来华的基本情况，对梵蒂冈图书馆内白晋中文易学著作进行了厘清、考证和介绍，而且着重对白晋易学研究方法和易学思想特色进行梳理、探讨，并对白晋弟子傅圣泽、马若瑟的易学思想进行研究，审视了白晋易学思想的影响和局限性，是一部填补学术空白的论著，有很高的学术价值。

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