Vita illustrata del Dio Incarnato
• ALENI, Giulio, Jesuit Press, Fuzhou 1637. Small folio, 31ll. of text, double page plan of Jerusalem and 28ll. With 56 illustrations showing the life of Christ. Text in Chinese characters. Printed from wood blocks, most pages have had expert repair to tears, some leaves strengthened on inside to preserve, one leaf with short clean tear, some light damp-staining to head of leaves, mostly marginal, re-stitched in later wrappers, preserving original titling.
Editions

- First printed in 1637
- Editions in 1700s
- Editions in 1800s
Macau 1610
Historical timeline

- Chinese movable type printing
- Spanish Armada defeated
- First Portuguese Landing in China
- Dutch occupation of Taiwan
- Ming dynasty ended
- Reformation & counter reformation
- Nadel
- Ricci
- Aleni
- Jesuits formed
- Kangsi decree
Approach of the Jesuit China Mission

• Dias (1624):
  – to practice ‘dialogues’ in Mandarin with native speaker teachers,
  – work on the Four Books and the Five Classics, especially the Shu Jing.
  – learn the customs of the Chinese
  – learn to translate Chinese
  – Learn to write in good Chinese style.
The Chinese rites controversy

Chinese convention: veneration of the ancestors

Jesuits: social, not religious, ceremonies

Dominicans: idolatry

Decree of Pope Clement XI (1715)
The West calls Deus [God] the creator of Heaven, Earth, and everything in the universe. Since the word Deus does not sound right in the Chinese language, the Westerners in China and Chinese converts to Catholicism have used the term “Heavenly Lord" (Shangdi) for many years. From now on such terms as "Heaven" and "Shangdi" should not be used: Deus should be addressed as the Lord of Heaven, Earth, and everything in the universe. The tablet that bears the Chinese words "Reverence for Heaven" should not be allowed to hang inside a Catholic church and should be immediately taken down if already there.”
• Jerome Nadal (1593) *Evangelicae Historiae Imagines*, with 153 engravings was published in Antwerp
• Illustrations and labeled text
• Amongst the first to use 3-D perspective drawings
• Copperplate engraving
• 1598 letter from Niccolò Longobardo (龍華民) to Rome asking for a copy
• 1605 letter from Matteo Ricci (利瑪竇) to John Alvarez report a copy is in China and is kept in Nancheng for the use of Southern China, asking for another copy for Northern China
• earlier abridged version prepared by Gaspar Ferreira, S. J. (1571–1649)
G Aleni

- B 1582 Brescia, Italy
- 1600 entered Society of Jesus
- 1602-1605 Jesuit College at Parma
- 1607 Jesuit College at Rome
- 1609 depart Genoa for Lisbon, Goa and China
- 1610 landed in Macau, for three years learn Chinese and taught maths
- 1613 entered china, met chinese christian Tsui Kwong Kai, Peking
- 1616 during persecution, in hiding in Hangzhou
- 1616-1624, worked in different parts of China, published scientific work in Chinese
- 1625-1649. focused work in Fukien, published spiritual work in Chinese
- 1637-1639 Fukien persecution provoked by Dominicans from Luzon
- 1646-1649 Fall of South Ming in Fukien
- 1649 death
How the Jesuit books got to Rome

• Books published in China not censored in Rome were needed in dispute
• Translations and use at sea journeys
• Transported by returning Jesuits
• Both work by Jesuits and other Chinese books
Jesuits who traveled to Rome in late Ming and early Ching

- **Late Ming**
  - Michele Ruggieri (羅明堅) 1589
  - Nicolas Trigault (今尼閣) 1619
  - Álvaro Semedo (曾德照) 1636–1644

- **Early Ching**
  - Martino Martini (衛匡國) 1650–1659.
  - Michael Boym (彌格) 1650s
Chinese books arrived in Rome

- Angelo Rocca (Papal Librarian 1591)
  "their thin paper, the doubled pages, their binding and, as Ruggieri informed him, that they were printed from wooden blocks not lead type."

- Montaigne (bibliophile, 1581)
  "...a book from China, in strange characters, the leaves made of some material much softer and non pellucid than our paper; and because this cannot endure the stain of ink, the writing is on only one side of the sheet, and the sheets are all double and folded at the outside edges, by which they hold together. They think it is the membrane of some tree."
First Edition

- Preface
- 56 prints (250 x 160mm)
- Title page with four evangelist and Christ
- Relatively faithful reproductions of Nadal (exceptions below)
- End with Assumption and Crowning of Virgin Mary
立天地之主宰
肇人物之根宗
推之于前無始
引之于後無終
惟六合万無開
超庶類非同
本無形之可擬
乃降生之遂容
顯神化以溥愛
昭勵懲以大公
位至尊而無上
理微妙而無窮
COENA COMMVNIS, ET LAVATIO PEDVM.

A. Cenam communi cum nam.
B. Dixit IESVS: Si quis me dixerit, Quo manee menam tuam movere.
C. Presep. Hor. f. f. f. f. Iudas responderet. Non nuid ego sum?
D. Respondet IESVS: Si dixisti, tu dicisti.
E. Petrus responderat primo lauamentum, die unde professe obtuere.
F. Suscepit Christus, reflexit vestimenta sua.
Early Copies

- Biblioteca Apostolica Vaticana, Rome
  - Borgia Cinese
    - 410 51+map and title page
    - 443 Incomplete
  - Barberini Orientale Collection
    - III 134 early copies 55+map and title page, no preface
    - III 134 (2)
    - III 134 (3)
- Roccolta Generale Oriente Collection
  - III 226 50 + preface
  - III 247 Incomplete
- Franciscian Archives, Madrid
Jesuit Archives in Borgo Santo Spirito in Rome

- Collection of works send by Jesuit superiors to Jesuit Generals
- For presentation of the China Mission’s case before the Pope in the anti-Rites debate.
- Ended with suppression of Jesuit in 1773
- Earliest books probably via Macau or Manila
- Subsequently Dutch, British and later French ships became safer, faster and more regular
Copies in Bodleian Library, Oxford

- Preface dated 1637. Cover has ms. note in Portuguese and dedication to William Thurston by P. Andre Xavier

- Another copy with the collection of Francis Douce in 1834
Later editions

- **1700s Editions (1738 Beijing)**
  - All figures kept
  - More text were inserted

- **1800s Editions (1887 Collectio Imaginum, Shanghai)**
  - More figures added total 141-153
  - Final figure removed
  - Adaptations in Washing Feet for disciples (see below) removed
  - Even closer copy of Nadal
. the end .