



天主降生出像經解
**Vita illustrata del Dio
Incarnato**

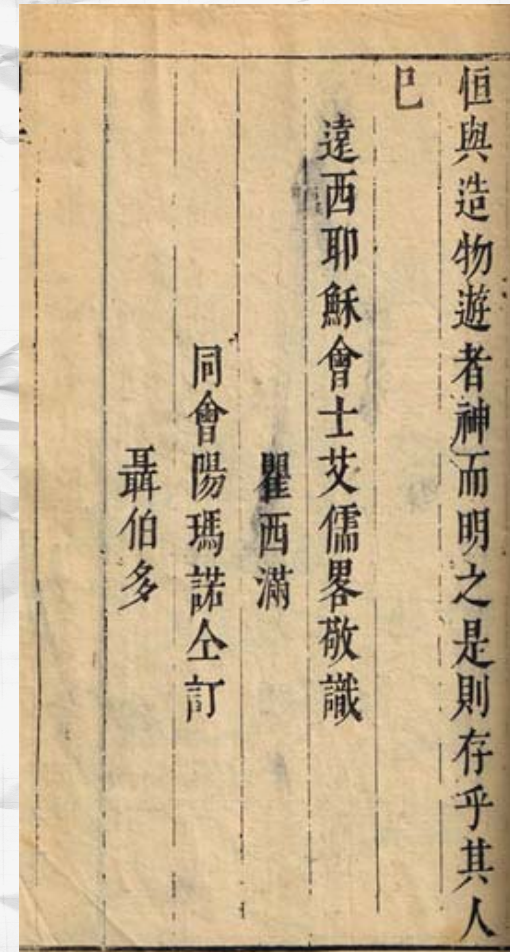
天主降生出像經解
Vita illustrata del Dio Incarnato

- ALENI, Giulio, Jesuit Press, Fuzhou 1637. Small folio, 3ll. 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 time line

Chinese
movable
type
printing

Spanish Amada
defeated

Gutenberg

Columbus

First
Portuguese
Landing in
China

Dutch occupation
of Taiwan

Ming
dynasty
ended

Reformation &
counter
reformation

Nadel

Ricci

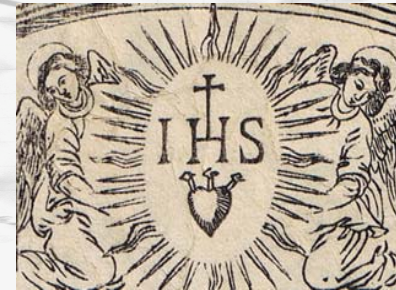
Aleni

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)



Chinese translation of "God"

"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."



The Origin

- 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 Domincans 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

天 主 降 生 聖 像

神 瞻 仰 聖 容 四 聖 記 錄 靈 蹟



立 天 地 之 主 等
聖 人 物 之 模 範
神 之 子 弟 聖 徒
引 之 子 弟 聖 徒
備 六 合 之 聖 徒
本 無 用 之 聖 徒
乃 降 生 之 聖 徒
願 神 化 以 降 聖
賜 助 德 以 大 公
位 聖 德 而 聖 上
聖 德 分 而 聖 德

立天地之主宰
肇人物之根宗
推之于前無始
引之于後無終
彌六合兮無間
超庶類兮非同
本無形之可擬
乃降生之遺容
顯神化以溥愛
昭勸懲以大公
位至尊而無上
理微妙而無窮







IN NOCTE NATALIS DOMINI.

Natiuitas Christi.

Luc. y. Anno i.

3

v



- | | |
|---|---|
| <p>A. Bethlem ciuitas David.
 B. Forum vbi soluitur tributum.
 C. Spelunca, vbi natus est Christus.
 D. IESVS recens natus, ante Praesep-
 tuum in feno iacens; quem pascunt
 Virgo Mater inuoluit.
 E. Angeli adorant Puerum natum.
 F. Ad Praesep-
 tuum bos & asinus nouo lumi-
 ne commoti.</p> | <p>G. Lux e Christo nato fugat tenebras noctis.
 H. Turris Hader, idest gregis.
 I. Pastores ad turrim cum gregibus.
 K. Angelus apparet Pas toribus, &
 cum eo Militia caelestis exercitus.
 L. Angelus, qui pie creditur missus in
 Lymbum ad Patres natus.
 M. Stella & Angelus ad Magos missi,
 eos primam ad iter impellant.</p> |
|---|---|

誕降蘇耶主



- | | |
|---|---|
| <p>見行紀卷之五章
 心來朝
 祭大星頭見三王動
 命報於古聖
 壬是夜天神亦必受
 恩即夜析徑叩謁
 天神報知降生大
 辛夜童如外守夜蒙
 夜如晝
 庚耶穌聖體射光子
 伏認主
 巳牛驢在前見光俯
 空中作樂讚誦
 戊天神群聚朝主并
 禱之置於馬槽間
 丁耶穌初生童母禮
 丙享應到蘇降生處</p> | <p>三王
 三王
 三王</p> |
|---|---|



DOMINICA IIII. POST EPIPHAN.

Sedat procellam maris IESVS.

Math. viij. Marc. iij. Luc. viij. Anno xxxi.

29
xviij



- | | |
|--|---|
| A. Capharnaum, vnde IESVS nauim confendit. | E. Nauis impletur fluctibus. Periclitantur. |
| B. Regio Gerasenorum. | F. IESVS dormit in puppi. |
| C. Quatuor venti à suis scilicet erumpunt. | G. Discipuli perturbati eum excitant, pe- |
| D. Mare atroci tempestate agitatur. | H. Alie naues idem Passa. |

風 止 海 渡



見行紀三卷十四
 難
 辛別舩同被危
 大能
 卽息衆共讚
 蘇一命風浪
 庚門徒號救耶
 枕假寐
 巳耶穌舩頭伏
 惶無措
 戊衆徒危甚務
 舟
 丁海濤洶湧入
 丙甫開洋八方
 狂風忽起
 乙對洋曰





DOMINICA V. POST EPIPHANIAM.

Parabola de Zizanijs.

Mat. xij. Anno xxxy.

39
xv



A. IESVS è nati ad Capbarnam docet.
 B. Pater familias homin feminau.
 C. Dæmon zizania seminat ibidem noctu.
 D. Seges maturescens.
 E. Serui mirantur nata esse zizania, eaque
 volunt eradicare, & agrum à noxijs

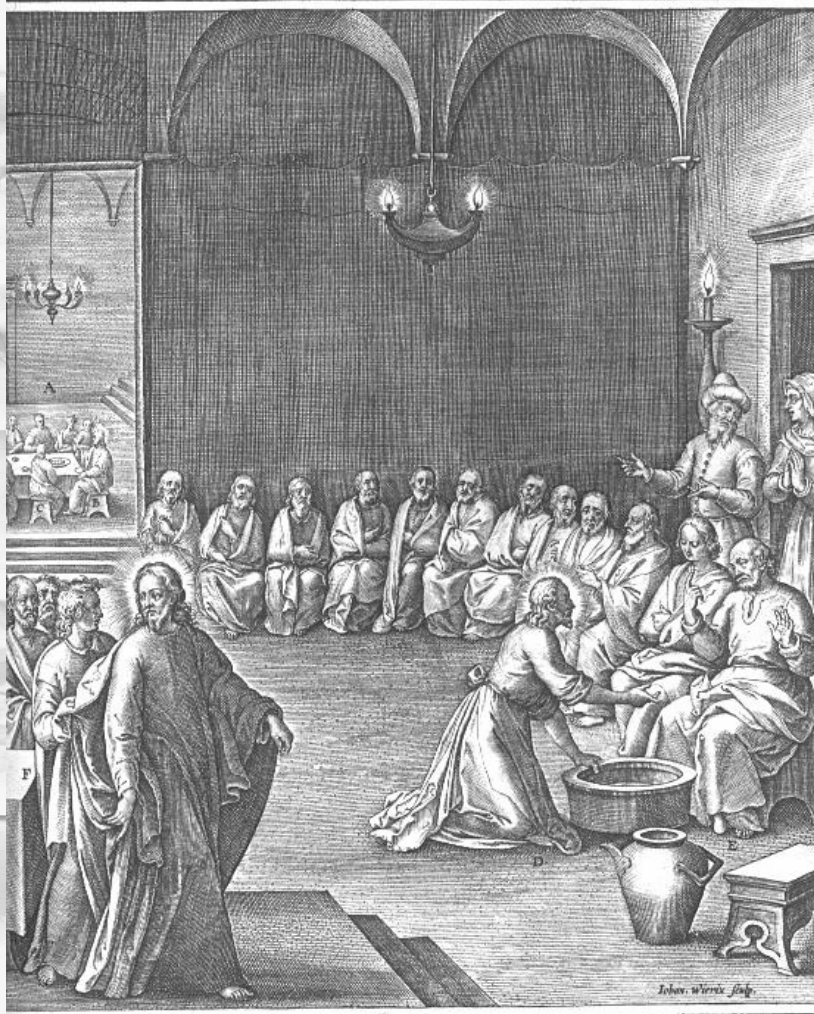
herbis perpurgare.
 F. Pater familias prohibet fieri.
 G. Seges matura.
 H. Pater familias inbet.
 I. Zizania collecta comburi.
 K. Triticum condi in horreum.

喻 種 禾



乙田父播種
 丙種有遺路傍為
 人馬踐踏
 丁有墮礮礮者土
 薄立稿
 戊有落荆棘中者
 覆蔽不長
 巳有得沃壤種一
 而獲三十或六
 十及一百者
 庚耶穌釋其寓言
 之意
 見行紀三卷九

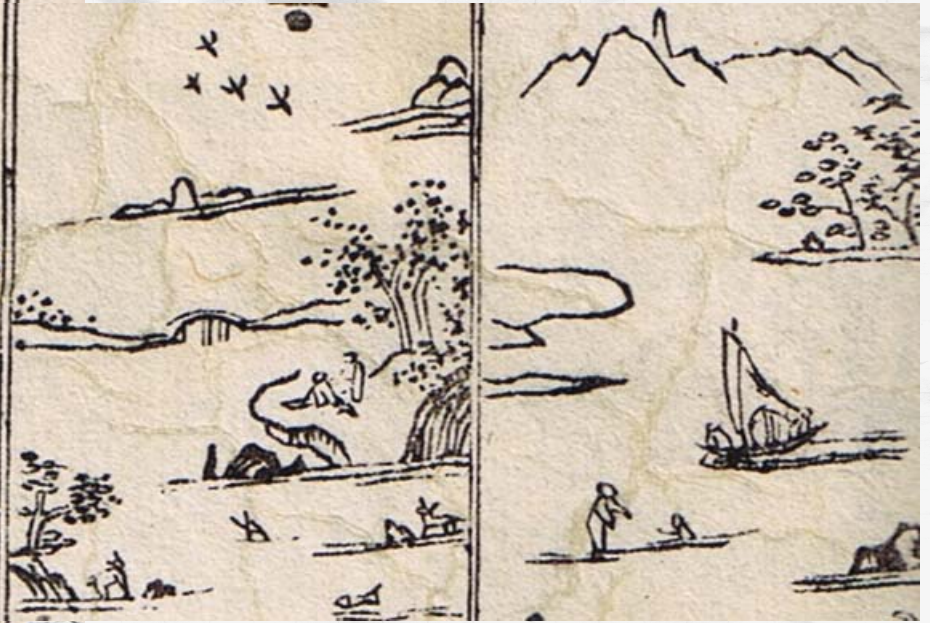




A. Cœnant communem cœnam.
 B. Dicit IESVS (obscure indicans proditorem) Qui intingit mecum manum in parapside, &c.
 C. Præfractor factus Iudas respondet; Nunquid ego sum?
 D. Respondet IESVS submisſe; Tu dixisti.
 E. Procumbit IESVS ad lauandos pedes discipulorum.
 F. Petrus repugnat primo lauationi, deinde profuse obedit.
 G. Surgit Christus, resumit vestimenta sua.



見行紀七卷二
 勝感愧
 宗徒亦皆不
 棄乃全聽命
 固辭復恐見
 伯鐸羅惶悚
 遜相愛之表
 洗足以示相
 腹欲為宗徒
 表衣以布繫
 丁耶蘇離席脫
 爾自云矣
 蘇微醒之曰
 曰是我乎耶
 丙茹荅斯昧心



ASSUMITVR MARJA IN COELVM, CORONATVR A SANCTISS. TRINITATE. 153
clij



- A. Assumit in celum Matrem Christus, illa dilecto Filio innititur ad dexteram honorificentissime.
- B. Circumvolant caelestes spiritus, psallentes caeleste melos, & gloriam.
- C. Collocat tandem Matrem Filius ante Divinitatem, & ad sanctissimam Trinitatem statuit.
- D. Ab ea coronatur ineffabili gloria, donis, dotibus, & privilegijs ornatur excellentissimis.
- E. Aperto sepulchro credunt assumptam Apostoli a Filio, exultant in tubilum, & laudes eius caelestes.
- F. Ad sua quisque loca vnde fuerant deducti Patres, ab Angelis reducuntur.

Regnat Maria Mater Dei cum Filio in omnem aeternitatem gloriosissime.

之聖神諸居冕端母聖



甲 聖三加冕于
聖母定為諸
聖人及天神
之母皇
乙 九品天神欽
崇聖母
丙 諸國帝王士
民祈望聖母
為萬世主保
恩母
丁 天下萬方恭
建殿宇崇奉
聖母受其種



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)
 - Rocolta 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

2 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

A piece of white paper with a faint grid pattern, crumpled and wrinkled. The paper is centered in the frame. The text "(. the end)." is printed in the center of the paper.

(. the end).