

Quando il Fiume Giallo si acchiararà (Frammenti ricciani)

Texts and Sources (Texts set are in bold red)

Matteo Ricci, *De Christiana Expeditione Apud Sinas Suscepta Ab Societate Iesu, ex P. Matthaei Ricci eiusdem Societatis comentariis libri V ad S.D.N. Paulum V in quibus Sinensis Regni mores, leges atq; instituta & nouae illius Ecclesiae difficillima primordia accurate & summa fide describuntur / auctore P. Nicolao Trigautio Belga, ex eadem Societate*
(Augustae Vind., Apud Christoph. Mangium, 1615).

Matteo Ricci, *Della entrata della Compagnia di Giesù e Christianità nella Cina*, eds. Piero Corradini and Maddalena Del Gatto (Macerata: Quodlibet, 2000).

China in the Sixteenth Century: The Journals of Matthew Ricci: 1583-1610, Translated from the Latin by Louis J. Gallagher, S.J based on Trigault's narrative of the Ricci Diary (Random House, New York 1953)

Ritornello I:

"Suscipe Domine, universam meam libertatem."

(St. Ignatius: Spiritual Exercises- "Contemplation to obtain Love")

Translation: "Take, Lord, and receive all my liberty."

- 1) Book 2, Chapter 4 (p.144): "[O]ut of the very] From [the] depths of discouragement there suddenly appeared a new ray of hope." (Gallagher-English translation)

NOT IN THE ITALIAN TEXT. (Cap. III, not IV, p, 125)

"Desperatis ad hunc modum rebus, satis admirabile videri potest quod subiungam." (p.158) (Latin-Trigault)

- 2) Book 2, Chapter 5 (pp.154-155):

"In order to couple the idea of authority with the name of God, instead of saying God, the missionaries always used the tilte Thien-ciu, meaning, Lord of Heaven... [W]hen God is mentioned in discourse and in writing ... [a]mong the titles most commonly employed are, Sovereign Director of All Things, and First Cause of All Things." (Gallagher-English translation)

NOT IN THE ITALIAN TEXT (Cap IV, pp. 133-34).

"Ut Deo quem nos colimus auctoritatem nostri conciliarent, Thien-cui, hoc est, coeli Dominum appellarunt... Et hec appellatio ab his principiis orta in hanc

usque diem perseverat, sive in congressu Deum, sive scriptis libris contingat appellari, quamvis deinde claritatis causa, aliis quoque nominibus appelletur, inter quae celebriora, *Supremus omnium moderator, Primum rerum omnium principium, et aliis huiusce modi.*" (p.169) (Latin-Trigault)

- 3) Book 2, Chapter 5 (p.156):
"God had evidently chosen the lesser things of earth to confound the greater."
(Gallagher-English translation)
Cap. IV, p. 136: "Volendo Iddio che quest'opra sì grande si cominciasse dal più piccolo principio che si poteva cominciare."
"Infirma enim mundi elegit Deus, ut confundat fortia." (p.171) (Latin-Ricci/Trigault)
- 4) Book 2, Chapter 5 (p.159):
"[A]t the entrance to the chapel ... the inscription ... read 'The House of the Saints of the Flower.'" (Gallagher-English translation)
Cap. IV, p. 137: "gli mandò doi di questi frontespicii; l'uno per ponere sopra la porta ... della chiesa, che diceva ... : *Chiesa del fior de' santi.*"
[he sent two of these inscriptions; one to be put above the entrance of the church, which said: *Church of the flower of the saints*]
"Alteram volebat supra aedis sacrae limen... Inscriptio illa erat in hunc modum: DIORUM FLORIS AEDES." (p.174) (Latin-Ricci/Trigault)
- Ritornello II:**
"Accipe memoriam, intellectum, atque voluntatem omnem." (St. Ignatius: Spiritual Exercises- "Contemplation to obtain Love")
Translation: "My memory, my understanding and my entire will."
- 5) Book 2, Chapter 11 (p.190):
"New storms were brewing and the winds of persecution were rising from diverse points." (Gallagher-English translation)
Cap. X, p. 167: "Ma subito cominciarono a moversi altre contrarietà."
"Verum enim vero novae iterum procellae, nec ab una mundi plaga persecutionum ventos concitarunt." (p.209) Latin-Ricci/Trigault)
- 6) Book 2, Chapter 13 (p. 202):
"Day by day the harvest was becoming more and more mature."
(Gallagher-English translation)
Cap. XII, p. 178: "La cristianità ... si cominciava ad accendere in quella terra ogni giorno più."
"[I]sque tu quide fructus in radice latebat, sed foelicia deinde poma & grata favoris umbram conciliavit." (p.223) (Latin-Ricci/Trigault)
- 7) Book 2, Chapter 13 (p.203):

“ At times it seemed though God enlightened the souls of the people by extraordinary happenings.” (Gallagher-English translation)

Cap. XII, p. 178: “Movette Iddio molto gli animi di quei popoli.” (Italian-Ricci)

- 8) Book 2, Chapter 13 (pp.203-204):

“[W]e were no longer merely hoping for results but actually witnessing them.”
(Gallagher-English translation)

**Cap. XII, p. 179: “Stavano i padri assai allegri per vedere già qualche frutto non solo in speranza ma anco reale de’ suoi travagli.”
(Italian-Ricci)**

Ritornello III:

“Quidquid habeo vel possidio mihi largitus es; id tibi totum restituo, ac tuae prorsus voluntati trado gubernandum.”

(St. Ignatius: Spiritual Exercises- “Contemplation to obtain Love”)

Translation: “All I have and call my own, You have given to me; to you, Lord, I return it. Everything is yours; do with it what you will.”

- 9) Book 3, Chapter 1 (p.217):

Tantalian labors ... Thus far, it was like rolling a great stone up the side of a high mountain and having it slip out of one’s control just as he was about to reach the top and then roll back to where it started.”

(Gallagher-English translation)

p. 191: “Avevano i nostri con molti stenti e sudori menata avanti questa grande impresa della Cina, come chi spinge una grossa e grave pietra alla cima di un alto monte; e quando pensavano mancar puoco per porla là su in luogo sicuro, subitamente gli uscite dalle mani e si ritruovorno un’altra volta con essa a pie’ del monte con grande loro tristezza e amaritudine di animo.” (Italian-Ricci)

- 10) Book 4, Chapter 2 (p.305):

“[T]he waters of the Yellow river become clear only once in every thousand years ... hence ... something that very seldom happens ‘When the Yellow River clears.’”

(Gallagher-English translation)

p. 277: “Si chiama il fiume Giallo ... e dicono che non si acchiara se non di mille in mille anni. Là onde, volendo dire i cinesi una cosa che non accade molte volte, dicono: ‘Quando il fiume Giallo si acchiarerà.’” (Italian-Ricci)

- 11) Book 4, Chapter 3, 9 (p.315):

“A good ear for music is a great help in learning this language.”

(Gallagher-English translation)

NOT IN THE ITALIAN TEXT

“[I]lle quippe artis musicae peritus, cum dictiones i aures sonis assuetas admisisset, facilius accentuum varietatem internoscebat.”

(p.257) (Latin-Trigault)

Translation: “[T]o be sure, one who is an expert in the art of music, when he allows its sounds to please his ears, more easily will he recognise the variety of tones.”

12) Book 4, Chapter 5 (p.325):

“God has shown more than one way of drawing men to Him. So it was not to be wondered at that the fishers of men employed their own particular ways of attracting souls into their nets ... ethics, physics, and mathematics ...” (Gallagher-English translation)

NOT IN THE ITALIAN TEXT

“Non fuit una divini Numinis ad se adducendos in longa saeculorum serie ratio... qui enim Physica, Mathematica, Ethica ad hac Ecclesia removenda duxerit.” (p.263) (Latin-Trigault)

13) Book 4, Chapter 17 (p.410):

“It was at this time that the Fathers turned their attention [in a spritual sense] to the conversion [salvation] of women... After years of almost desperate hoping, the light of the Gospel had begun to shine ...”

(Gallagher-English translation)

NOT IN THE ITALIAN TEXT (p. 391)

“Hoc etiam tempore feminarum salus que pro desperata habebatur, a nostris primum coepta est aperiri... Nec in pagis solum Evangelii lux diiundebatur, sed in urbem etiam tot iam annos prope desperatam, eiusdem radii penetrarunt.” (p.450) (Latin-Trigault)

14) From “The Letters of Matteo Ricci, in Opere Storiche. Pietro Tacchi Venturi, S.J., ed. Vol.2, Le Lettere dalla China. Macerata, 1913. P.338: letter of March 6, 1608: “The time ... is not yet that of the harvest, nor even that of sowing, but rather of opening up the wild woods and fighting with the wild beasts and poisonous snakes that lurk within ... [T]he fruit here is at the stage of sowing rather than that of harvest.”

Matteo Ricci, *Lettere (1580-1609)*, eds. Piero Corradini and Francesco D’Arelli (Macerata: Quodlibet, 2001):

p. 463: “Il frutto di adesso è più nel seminare che nel raccogliere.” (Italian-Ricci)

Ritornello IV:

Amorum tui solum cum gratia tua mihi dones, et dives sum satis nec aliud quidquam ultra posco.”

(St. Ignatius: Spiritual Exercises- “Contemplation to obtain Love”)

Translation: “Give me only your love and your grace.

That is enough for me.

15) Book 5, Chapter 15 heading (p.532):

“Persecution strengthens the faith.” (Gallagher-English translation)

DIFFERENT TITLE (p.536)

“Nanciani exantlato labore gesta.” (p.579) (Latin-Trigault)

Translation: Difficult/ strenuous/ exhausting works/ labors/ acts of the people of Nanchang had begun.”

16) Book 4, Chapter 18 (p.421):

“The Devil’s envy knows no end.” (Gallagher-English translation)

p. 417: “Não descansava o demonio com novas traças traballar de desacreditado os mesmos padres.”

In Portuguese, text written by Trigault.

17) Book 4, Chapter 18, (p. 426):

“[I]t rained so hard that the fields were literally soaked and the drought came to an end together with the thirst for Christian blood.”

(Gallagher-English translation)

p. 429: “(...) houve tanta chuva como se desejava em lugar de crescer a secura.”
(In Portuguese, text written by Trigault)

“Ita Neophyti cum Ethnicis ludebant, pluit denique ad agrorum satietatem, et una cum siccitate restincta est sitis sanguinis Christiani.”

(pp.467-468) (Latin-Ricci/Trigault)

18) Book 5, Chapter 20 (p.563): “I am leaving you on the threshold of an open door, that leads to a great reward, but only after labors endured and dangers encountered.”

(Gallagher-English translation)

Cap. XXI, p. 606: “Relinquo vos ... in ostio ad magna merita patefacto, sed non sine multis vel periculis vel laboribus.”

(In Latin, text written by Trigault)

19) Book 5, Chapter 21 (p. 587):

“The inscription ... consisted of four letters: Mo, Y, Lie, Yen. ... ‘To one who attained renown for justice, and wrote illustrious books.’”

Cap. XXII, p. 658: “Ea inscriptio quatuor litteris ... expressa erat in hunc modum: *Mô y liê yèn* quod quatuor sillabis, dubium an brevius an significantius, hoc sonat: ‘As Iustitiae famam venienti, librosque edenti.’” **(In Latin, text written by Trigault)** The words, in pinyin, are Mu Yi Li Yan.

21) From Ricci, Li Madou ti baoxiang tu,” pp.1-3b.

“Gu gan qi xin yi gan qi yi ye.” (Chinese-Ricci)

“Therefore as we are grateful for his faith, we are likewise grateful for his doubting.”

