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Siena

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Catholicism, Early Modern Japan, and the Greco-Roman Classics

1.1 “Japan has been touched only slightly by Latin.” - **Ijsewijn (1990) 319**

1.2 “In most cases progress in Latin was very disappointing... For Japanese aspiring to the priesthood Latin was a massive obstacle...” - **Moran (1993) 168**

2.1 De modo quem servari expedit in studio utriusque linguae Latinae scilicet et Japonicae art. 18.

Cum ad unionem conservandam, promovendamque salutem animarum, et ob alias causas, quae multae allatae sunt in primo puncto duodecimi quaesiti Consultationis Canzusae, maxime necessarium sit Europaeos nostros linguam et mores Iaponicos addiscere... Quod autem spectat ad Iaponios, visum est Congregationi, ut tam in studio linguae Latinae, quam in studio Japonicae servetur ordo praescriptus a Patre Visitatore in Seminario; nempe ut quamdiu adolescentuli sunt Latinae linguae dent operam, tum vero Japonicae totos se tradant unius vel duorum annorum spatio... - **Alvarez-Taladriz (1954) 706, ARSI Jap.Sin.51.287r.v. (Valignano-Fróis, 1590)**

“On the method which should be kept in the study of both languages, namely Latin and Japanese, article 18.

Since for the conservation of our unity, and the promotion of the salvation of souls, and for other reasons, which were adduced in great number in the first point of the twelfth question in the Consultation in Cazusa, it is necessary for our European men to learn the language and customs of Japan... As for the Japanese, however, the Congregation has deemed fit that the order prescribed by the Father Visitor [i.e. Valignano] for the seminary should be kept both in the study of Latin and Japanese languages; namely, that as long as they are young adolescents, they should study Latin, and that then they should dedicate themselves totally to Japanese for the space of one or two years...

3.1 Denique post diuturnam maris iactationem, post saevientium ventorum procellas gurgitesque effervescentes, praeter omnium spem expectationemque ad optatum Goae litus appulimus. Nostri homines, nil tale cogitantes, de fratrum suorum adventu commonentur. Accurrunt, scaphas conscendunt, obvii fiunt, mutuis complexibus amoris

et benevolentiae non vulgaria signa prae se ferunt. Tandem dulci auloedorum symphonia [9 syll.], laeta campanarum pulsatione [11 syll.], communique totius urbis laetitia [13 syll.], in Divi Pauli collegium recepti sumus... - **ARSI**

Jap.Sin.10.II.296v.9-15 (Jorge Loyola to Aquaviva, Goa, 1587.12.6)

“At last, after the long tossing about in the sea, after the storms of raging winds and boiling whirlpools, against the hope and expectation of all, we reached the wished-for shore of Goa. Our men [i.e. the Jesuits], who were thinking of no such thing, are told of the arrival of their brothers. They run forth, board the boats, come to meet, and with their mutual embrace make a display of no ordinary sign of love and benevolence. In the end, accompanied by the sweet symphony of musicians, the happy ringing of bells, and widespread rejoicing in the entire city, we were received at St. Paul’s College...”

3.2 Benedicat anima mea Domino, et omnia, quae intra me sunt, nomini sancto Eius [cf. Ps.102.1], quia eripuit me [cf. Ps.17.18] de domo servitutis [cf. Ex.13.3 etc.], et adduxit in terram fluentem lacte et melle [cf. Ex.3.17 etc.]. Oblivioni detur dextera mea, si oblitus fuero omnes retributiones Eius [cf. Ps.102.2, Ps.136.5]. Iam, colende admodum Pater, tuorum filiorum numero ascriptus non timebo, quid faciat mihi homo [cf. Ps.117.6]. Ingruat saeva nefariae improbitatis tempestas, ut divinam religionem a Iaponiae finibus expellat atque adeo ex ipsa hominum memoria delet; perditum et ex omnium scelerum colluvione [cf. Cicero Sest.15] emersi tyranni in nos pestem ac perniciem [cf. Cicero Div.1.23] machinentur [cf. Calvin (!)]; nihil reformidabimus, Dominus enim fortitudo plebis suae [cf. Ps.27.8] - **ARSI Jap.Sin.33.66/61 (Ito Mantius to Aquaviva, Amakusa, 1592.12.1)**

“May my soul bless the Lord, and may all, that is in me, bless His Sacred Name, because He saved me from the house of servitude and brought me to a land flowing with milk and honey. May my right hand be given over to forgetfulness, if I forget all of His retributions. Now that I have joined the ranks of your sons, most reverend Father, I shall not fear what man may do to me. Let the storm of nefarious improbity make an attack to expel the diving religion from the borders of Japan and even to erase it from the very memory of men; may the evil gangs and tyrants emerging from the gutter of all crimes plan pest and destruction against us; we shall not fear, for the Lord is His people’s strength.”

4.1 ...pleni omnes sunt libri, plenae sapientium voces, plena exemplorum vetustas.

Quae iacerent in tenebris omnia, nisi litterarum lumen accederet - **Cicero Archias 14**

“...the books are all full of examples, the voices of the wise are full, antiquity is full. All

of these would have lain hidden in shadows, unless the light of literature shone on them.”

4.2 Plena sunt collegia amplissima et celeberrima, plenae domus professorum multae et ipsa paupertate nobiles ac divites, plena denique seminaria. Quae omnia conspici ac lustrari possunt oculis, dici vero et excogitari pro dignitate non possunt - **Hara (1588)**

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“The most ample and celebrated colleges are full, the many houses of professors, noble and rich by their very poverty, are full, the seminaries, finally, are full. All of these can be seen and surveyed with eyes, cannot be spoken of or be conceived in a manner befitting their dignity.”

4.3 Saepe ego quidem ac frequenter audieram, nonnumquam etiam legeram, siquis absolutam omnibus numeris ac perfectam boni principis imaginem consideret, fore ut inter illum, et quem clarissima luce fulgentem in medio caeli globo solem intuemur, multis in rebus praeclare videat convenire. Enimvero solem in illa quasi arce constitutum non ea tantum, quae proxima sunt ac vicina, pertingere sed remotissimas etiam mundi partes illustrare radiis, et quae disiunctissima videntur esse, ad ea quoque virtute penetrare. Non multo aliter bonum principem, si modo hoc nomine dignus esse velit, non domesticae familiae suae terminis regiam beneficentiam debere circumscribere neque intra paucorum domus ac manus includere, sed illius quasi radiis illustrare omnia, et quoad eius fieri possit, remotissimos etiam quosque beneficiis ornare - **n.a. (1585) 15 (Gaspar Gonçalves in the Roman Curia)**

“I had often and frequently heard, and had sometimes even read, that if anyone should contemplate an image of a good prince that is well-finished in all details and perfect, he will see that there are clear similarities between him and the sun, which we see burning with its brightest light in the middle sphere of heaven. For indeed the sun, placed in that fortress, as it were, touches not only those things which are close and next to it, but also illuminates the most remote parts of the world with its rays, and penetrates with its strength those things that seem farthest removed. A good prince, if he should only wish to be worthy of this name, would quite likewise ought not to circumscribe his regal beneficence within the borders of his domestic family, nor shut it inside the houses and groups of a few men, but should illuminate everything with his rays, as it were, and should ornament even the most remote people with his beneficence, as far as he is able.”

4.4 ...undique floret societas sancta, undique tota lucida est et eximio divini solis, hoc est, Iesu Christi, a quo nomen accepit, splendore circumvestita. Unde fit, ut splendidior sit splendore huius solis, quem videmus. Iste quidem quo latius effunditur, eo magis infringitur. At societas quo longius propagatur, eo lucidior efficitur. Ille nobis et antipodis simul lucere non potest. Haec ubique suos spargit radios, ac nobis etiam, qui adversa Europae vestigia urgemus, mirabilem splendorem elargitur, splendorem, inquam, clarissimorum patrum, quibus ornata fulget - **Hara (1588) 13**

“...the Holy Society [i.e. of Jesus] flourishes everywhere, everywhere it is totally bright and is clothed in the remarkable splendor of the divine sun, that is to say of Jesus Christ, from which it took its name. Thus it happens, that it is more bright than the brightness of this sun which we see. For that one [i.e. the sun], the wider it shines, the weaker it becomes. But our Society becomes brighter the farther it is propagated. The former cannot shine on us and the antipodes at the same time. The latter spreads its rays everywhere, and lends its remarkable splendor even to us, who stand opposite to Europe – I mean the splendor of the most distinguished fathers, with which it is ornamented and shines.”

5.1 ...ex vobis pars iam martyrii sui consummatione praecesserit, meritorum suorum coronam de domino receptura, pars adhuc in carcerem claustrum, sive in metallis et vinculis demoretur, exhibens per ipsas suppliciorum moras corroborandis fratribus et armandis maiora documenta, ad meritorum titulos ampliores tormentorum tarditate proficiens, habitura tot mercedes in caelestibus praemiis, quot nunc dies numerantur in poenis - **Cyprianus (1589) 197~PL Vol.4:415 (3rd C. AD)**

“...some of you may have already gone ahead with the consummation of your martyrdom, to receive the crown of your merits from the Lord, some of you may still tarry, shut up in prison, or in mines and shackles, exhibiting through the very delays in punishment greater proofs for the strengthening and arming of your brothers, advancing toward greater titles of merits with your slow torment, about to have as many rewards in heavenly prizes as the number of days that are counted now in your punishment.”

5.2 ...e Christianis, pars iam martyrii sui consummatione praecessit, meritorum suorum coronam de domino receptura, pars adhuc carcerum vinculis detinetur, ad meritorum titulos ampliores tormentorum tarditate proficiens, pars in tristi exilio degit, habitura tot mercedes in caelestibus praemiis, quot nunc dies numerantur in poenis - **ARSI Jap.Sin. 36.245r (Yuki Diego to Aquaviva, Manila, 1615.8.2)**

“...of the Christians [i.e. in Japan], some have gone ahead with the consummation of

their martyrdom, *to receive the crown of their merits from the Lord, some are still detained in the shackles of prisons, advancing toward greater titles of their merits with their slow torment, some spend their time in sad exile, about to have as many rewards in heavenly prizes as the number of days that are counted now in their punishment.*”

5.3 ...sic enim fore, ut eiusdem nationis legibus, moribus, natura inter se atque amore devincti, facilius in eorum animos influant, et materna lingua instructi, vim maiorem ad persuadendum habeant - **Ribadeneira (1587) 378**

“...for [he, i.e. Loyola thought] that it would then come to pass that they [i.e. the German Catholic missionaries], bound together with the laws, customs, nature and love of the same nation, would influence their [i.e. Germans’] minds more easily, and, equipped with their mother tongue, would have greater power of persuasion.”

5.4 ...Etenim animadvertunt Iaponios magistros, *eiusdem nationis legibus, moribus, natura inter se atque amore devinctos, facilius in suorum animos influere, et materna lingua instructos vim maiorem ad persuadendum habere* - **ARSI Jap.Sin. 36.245v. (Yuki Diego to Aquaviva, Manila, 1615.8.2)**

“For they (i.e. the Jesuit fathers in Japan) notice that the Japanese teachers, *bound together with the laws, customs, nature and love of the same nation, influence their* [i.e. the Japanese people’s] *minds more easily, and, equipped with their mother tongue, have greater power of persuasion.*”

6.1 ...reliqui morantur Eborae, Orlandinus theologiae, Luisius de Sancti casibus conscientiae studendo, Nicolaus vero, ut dixi, convalescendo - **JapSin.34.198r. (Kibe Kasui to Oliver Pensa, Lisbon, 1623.2.1)**

“...the rest are staying in Evora, with Orlandino studying thology, Luisio de Sancti the cases of conscience, and Nicolao, as I said, convalescing.”

6.2 ...Machai in Decembro an. 1626... - **Jap.Sin.34.199r.=201r. (Kibe Kasui to Mutio Vitelleschi, Lubang, 1630.5.7)**

“...in Macao in December 1626...”

6.3 ...nam triduo nihil vescebamus...Verum immortalis Dei beneficio brevi convalescens me ad novum iter accingi - **Jap.Sin.34.199r.=201r. (Kibe Kasui to Mutio Vitelleschi, Lubang, 1630.5.7)**

“...for we ate nothing for three days...But recovering in a short while with the help of

Immortal God, I prepared myself for a new trip.”

7.1 Reverendi admodum Patris Garsiae Garzes e societate Iesu epigramma ad librum eiusque auctorem

Occiduos dum sorte petit novus hospes ad Indos

hic liber, Illocos substitit ante sinus.

Ortus ab Italia, Latio fulgebat amictu;

at modo barbarico stemmate plaudit ovans

Nec minus antiquos servat sub pectore sensus 5

Illocos quamvis reddat ab ore sonos.

Quin parat Ausonias iterum remeare sub urbes,

ac Bellarmini limina nota petit.

Si roget; extremas quis te deduxit in oras?

quive peregrina, dic age, veste redis? 10

Auriferos (dicet) cum me furor egit ad Indos

ignotisque diu finibus exul ago;

Me pietas memoranda Lupi sub tecta recepit

pro Tyrioque nigrum murice stemma dedit.

Me vocat errantem, domuique reducit avitae; 15

Franciscus Lopez duxque reduxque fuit.

Nunc niger, ante ruber (color est mutatus) at idem

sensus inest nigro qui fuit ante rubro. - **Bellarmino (1620) 20-21 (Dedicatory**

epigram by García Garcés, on whom cf. Schütte (1968) 217, 334)

“Epigram of the most reverend Father García Garcés of the Society of Jesus on the book and its author. While this book seeks the Western Indians by fate, it made its stop before Ilocano shores. Born in Italy, it used to shine in the dress of Latium; but now, it triumphs and applauds under a barbaric chaplet. And nonetheless it conserves its original sense under its heart, even though it gives back Ilocano sounds from its mouth. But now, it prepares to go back to Ausonian cities again, and seeks out Bellarmino’s familiar threshold. If he should ask ‘Who took you away to the farthest shores? And why do you come back in a foreign dress?’ It will say ‘While madness drove me to the gold-bearing Indians, and I have long been an exile in unknown lands, the memorable piety of Lopez took me under roof, and gave a black chaplet in place of the Tyrian purple. He calls upon me, the wanderer, and leads me back to my ancestral home; Francisco Lopez was the leader on the way out and on the way back. I am now black, I was red before (the color has changed) but the same sense is present in the black one

that was in the red one before.””

7.2 In commendationem libri,

Epigramma de Don Miguel Goto Xapon Sacerdote.

Aurea lux veluti caecas fulgore tenebras

pellit et alma suo cuncta calore fovet;

sic liber hic mentes caligine liberat atra

igneque divino frigida corda movet.

Ergo age gens Illoca, cupis si cernere lucem

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et tepidum flammis urere pectus aves,

si capis, hunc legito noctesque diesque libellum;

hic tibi perpetuo lux erit, ignis erit - **Bellarmino (1620) 22= Harada (1998) 13**

(Dedicatory epigram by Miguel Goto)

“In commendation of the book. Epigram by Miguel Goto, a Japanese priest. Just as the golden dawn repels dark shadows with its brightness and, life-giving, caresses everything with its warmth; so this book frees minds from black mist, and moves frigid hearts with divine fire. Come, therefore Ilocano people, if you wish to discern the light, and desire to burn your tepid hearts with flames, if you understand, read this little book day and night; it will be forever your light and fire.”

8.1 Nam abhinc tribus mensibus in Iaponiam tali persecutionum tempore proficisci conor, quae in ea ventura sint mihi ignorans, nisi quod Spiritus Sanctus per omnes civitates mihi protestatur, quoniam vincula et tribulationes in Iaponia me manent. Spero tamen in Domino ibi in patria consumere cursum meum et ministerium Verbi, quod Romae a vobis accepi, testificari evangelium gratiae Dei [cf. Act.20.22-23] - **ARSI Jap.Sin.16.II.1r.-1v. (Thomas Araki to Aquaviva, Macau, 1615.1.3)**

“For I have been trying for three months to set out for Japan at such a time of persecution. not knowing what will happen to me, other than that which the Holy Spirit foretells me through all the cities, that chains and tribulations await me in Japan. Nonetheless I hope in the Lord to finish in my fatherland my race and ministry of the word, which I received from you in Rome, to testify the Gospel of the grace of God.”

8.2 Pax Christi

Quamvis ego adhuc tibi Domine d. Petre ignotus sim, tamen a vestris hominibus admonitus, et tua benignitate fretus, audeo hanc epistolam scribere. Bene ad nos venit dominatio tua, et tibi benedictionem det Deus Opt(imus) Max(imus). Tua fama magna

est apud vos, nobilitas tua Europaeis hominibus bene nota, et maius est nomen tuum apud ceteras nationes. Sed factum est ut te gubernatore portus Tayouan nobis claudatur, et ora maritima Iaponiorum vobis non bene sint aperta. Quid igitur faciendum est? Imprimis commenda te Deo bonum rerum omnium successum datori, secundo loco utere bono tuo iudicio ac praesentia, et tertio loco utere consilio prudentium hominum, qui bene res Iaponicas et consuetudines et mores noscunt.

Vestri homines qui in curia Iedo negotiantur bene se habent, et brevi tempore uti dicunt bonum finem habebunt. Reliqua Deo dante in praesentia dicam. Deus Opt(imus) Max(imus) te conservet. Octobr. 16 1632 - **NA1.04.02: 1110: Japan: 467r (Thomas Araki to Pieter Nuyts, Nagasaki, 1632.10.16 (Ms. copy by Nuyts))**

“Peace of Christ. Although I am as yet unknown to you, Mr. Pieter [Nuyts], admonished nevertheless by your men, and relying on your goodness, I take the courage to write this letter. Your Lordship come to us well, and may God the Best and Greatest give you His blessing. Your fame is great among your people, your nobility well known to European men, and your name is greater among the other nations. But it so happened that the port of Taiwan is closed to us while you were the governor, and the coast of Japan is not well opened to you. What therefore should be done? First, commend yourself to God who gives good success in all things, secondly use your good judgement and presence, and thirdly, use the judgement of prudent men, who know Japanese matters and habits and customs well.

Your men, who work in the court of Edo, are well, and in a short while will come to a good end, as they say. If God should allow, I shall say the rest in your presence. May God the Best and Greatest guard you. October 16, 1632.”

9.1 Sexta est, quia cum nesciant studia altiora, nisi litteras Iaponicas, quae fervorem potius minuunt spiritus, quam iuvent ad profectum virtutis, tempus otiose consumunt confabulationibus, dum sunt in collegio, aut in otio - **ARSI Jap.Sin.22.266r. (Miguel Minoes to Mutio Vitelleschi, 1615~1628 (1622~1627?))**

“The sixth [reason] is that, since they are ignorant of higher studies, other than Japanese literature, which reduces the fervor of spirit rather than helps toward the progress of virtue, they spend their time idly in conversations, when they are in college or in leisure.”

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