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Two Macao Catalogues of the Seventeenth Century

By Johannes Laures, S. J., Tokyo

In 1937 Okamoto Yoshitomo 岡本良知 published two manuscript catalogues of the Ajuda Library, Lisbon, in *Rekishu-Chiri* 歴史地理 (v. 70, n. 4, pp. 295-304). The first of them is a part of the annual letter of 1617 and gives the items of the stock of books in the Jesuit dispensary at Macao, which were destined for the use of the Jesuit missionaries in Japan; the second list is the catalogue of the library of Diogo Correa Valente (better known as Diego Valens), non-resident Bishop of Funai, Japan, and was drawn up at the time of his death in 1633. Since Okamoto had published these manuscripts without comment, Humbertclaude took upon himself the thorny task of identifying the names of the authors as well as the exact titles of their works from the most scanty data of the rather rough drafts.¹⁾ That this was a most difficult piece of work may be seen from the fact that Humbertclaude, in spite of most painstaking efforts, felt obliged to revise some of his statements and to add some new evidence in a supplement which will be found at the end of this review.

These lists are of interest for two reasons: they show in a very concrete manner what kind of books the Jesuit missionaries used in Japan for instructing the new converts as well as for the compilation of their own publications. In the second place these catalogues reveal a few titles of the Jesuit mission press in Japan, which are not known from other sources or, at all events, not known as printed in Japan²⁾. The first list contains 6 works expressly printed for the Japanese mission (viz. NN. 8, 10, 28, 38, 41, 42) in Portugal. Macao and Japan, respectively; the second catalogue lists three of such works, one of them in two places (NN. 145, 178 & 209, 241). Apart from these works extant in printed copies there are three others listed in the first catalogue of which thus far no printed copies have come to light, but which must have been printed by the Jesuit mission press, viz. *Pontos Noquii* (*Pontos no Kyô* ポントスの經 (?)—N. 14), probably a book of meditations, *Mainofon* (= *May no hon* 舞の本—N. 15), a book of poetical recitations adapted from the classical Japanese works of the same title and published

1) *Recherches sur deux catalogues de Macao (1616 & 1632)*. Par Pierre Humbertclaude, S.M. Toquio, Sociedade Luso-Nipónica (1942). 8°, 83 pp. Bound in paper wrapper 1.50 yen.

2) For the Jesuit mission press see: Satow, *The Jesuit Mission Press in Japan*, privately printed 1888; Laures, *Kirishitan Bunko*, Tôkyô, 1940;—*Supplement to Kirishitan Bunko*, Tôkyô, 1941.

by the Jesuits for linguistic studies of the missionaries, and *Compendio do Pe. Gomez* (N. 34), a compendium of Catholic theology, meant as a text book for the training of catechists. The fact that these books are listed among printed books seems to indicate that they were printed copies; in the second catalogue, at all events, manuscripts are distinguished from printed works. Moreover, with regard to the *Book of May* we know from João Rodriguez Tçūzu that such a work was printed by the Jesuits³⁾.

Special attention must also be given to two items of the second list viz. *Dous libros em lingua Japao* (N. 241) and *Onze cartapacios Manuscriptos de varias materias* (N. 261). The two books in Japanese were evidently entirely in Japanese characters, which the compilers could not read. Of the works known thus far in printed copies, there can only two come in question, viz. the *Doctrina in the Biblioteca Barberini* and the book on *Baptism and Preparation for Death*, but they may just as well have been books copies of which have not as yet been discovered. The eleven books of manuscripts were probably meant for further publications, such as have been discovered recently by J. Schütte in Rome⁴⁾.

Here the question also arises what may have happened to these books. Even at the time of the compilation of the lists, of the second, at all events, scarcely any books could have been sent to Japan. Hence it is very probable that they were used by the missionaries in China. As a matter of fact, there are two of the second list (viz. *Constitutiones Societatis Jesu*—N. 161—and *Missale Romanum vetus*—N. 81)—in the famous Pei-t'ang Library, Peking; and what is even more noteworthy, they have belonged to the Japanese mission, as is remarked in handwriting on their title pages⁵⁾.

With regard to the copies of the Jesuit mission press in Japan to be found in the Pei-t'ang Library, it must be remarked that the majority of them differ entirely from those listed in the two Macao catalogues. Nevertheless, it is very likely that the Macao copy of *Compendium Spiritualis Doctrinae* by Bartholomeu de Martyribus (N. 38 of list 1) was brought to Peking by Bishop Alexander Gouvea, whose stamp is found in the Peking copy of that book. When he took possession of his bishopric in 1785, he very probably on his way from Portugal to Peking stopped at Macao, where he received the book, the Society of Jesus having been suppressed in 1773. This had already been conjectured when the Peking copy was discovered a few

3) *Arte Breve da Lingoa Iapoa*, Macao, 1620, f. 4.

4) Cf. J. Schütte, *Drei Unterrichtsbücher für japanische Jesuitenprediger . . . in Archivum Historicum Societatis Iesu*, v. VIII, n. 2 (Rome, 1939), pp. 223-256; dto. *Christliche japanische Literatur . . . ibid.*, v. IX, n. 2 (1940), pp. 266-280; J. Laures, *Paulo Navarro's Manuscript on the Mother of God Discovered*, in *Monumenta Nipponica*, v. V., (Tōkyō, 1942), p. 254.

5) Cf. J. Laures, *Die alte Missionsbibliothek im Pei-t'ang zu Peking*, in *Monumenta Nipponica*, v. II, n. 1 (Tōkyō, 1939), pp. 124-139.

years ago⁶⁾ and would seem to gain a good deal more probability as a result of the fact that there was a copy in the Macao dispensary in 1616.

Dr. Humbertclaude's work must be considered a very valuable contribution to the history of the Jesuit mission press in Japan, which has attracted so much interest since the publication of Satow's standard work in 1888.

6) Cf. J. Laures, *Neuentdeckte japanische Jesuitendrucke im Pei-t'ang zu Peking*, in *Monumenta Nipponica*, v. I, n. I (Tōkyō, 1938) p. 144. The Peking copy was the first evidence of the publication of *Compendium Spiritualis Doctrinae* by the mission press in Japan; meanwhile a second copy was found in the Augustinian convent, Manila, in 1941. Cf. J. Laures, *Supplement to Kirishitan Bunko*, pp. 2-3.