

《研究ノート》

At the Beginning There Was a Word: The First Meeting of Poles and Japanese in XVI Century

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According to Professor Ermakova's research¹⁾ the first meeting of Poles and Japanese, was not as it was thought in 1643 but at about 60 years earlier. The meeting neither had place on Polish nor on Japanese land, but in Vatican. The meeting was quite fortuitous as both sides resided in Vatican temporarily. Pole, Bernard Maciejowski met with the delegates of Tensho Mission in 1585.

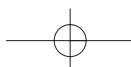
Bernard Maciejowski²⁾

Bernard Maciejowski was born in 1548 in Lublin as a castellan's son. He was studying in Jesuit's Collegium in Vienna. After coming back to Poland, in 1570 he started his military carier by the king Sigismund II Augustus. In 1579-1581 he was involved in Inflanty Campaigns. After that, inspired by Jesuit Peter Skarga (Piotr Skarga)³⁾ and Cardinal Stanislaw Hozjusz (Stanislaw Hozjusz), young Maciejowski decided to go to Rome to study theology from 1582. In 1586, after the meeting with the Tensho Mission delegates he became ordained priest and Krakow Canon, later Lutsk (Luck) Bishop, Vilnius (Wilno) Bishop and in 1600 Krakow (Kraków) Bishop. In 1604 he was elevated to cardinal and appointed to Archbishop of Gniezno. His engagement for political and religious activities in Poland and political support for the king Sigismund III Vasa (Zygmunt III Waza) made him famous and gave him the highest honours - Primate of Poland.

Tensho Mission, the Delegates and the Purpose⁴⁾

In January 1582 inspector Alessandro Valignano with three great Kirishitan from Nagasaki: Sorin Otomo vel Yoshishige Otomo (Christian name: Francisco), Harunobu Arima (Christian name: Protasio) and Sumitada Omura (Christian name: Bartolommeo) started preparation for the mission to be sent to Vatican. In February, 1582 a mission of four young Japanese Christians educated by Jesuits left Nagasaki heading to Vatican.

The purpose of the mission was to show to the Japanese Christians European achievements, let them experience the Christianity in the Christian world, then come back to Japan and change the Japanese' s image of Christianity. At the same time inspector Valignano wanted to report his activities to the Pope and to the Society of Jesus. Therefore the intention of the mission was



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multiparous: educational, political, economical and religious. This mission has been named "Tensho Mission" after the name of the era, from 1573 to 1592. All of the four has been carefully chosen and prepared for the mission: Mansho Ito, the grandson of Hyuga Lord, Yoshisuke Ito. He was studying theology in Macao, few years after the mission has been completed he became an ordained priest in 1608; Miguel Chijiwa, cousin of Harunobu Arima who prepared the mission with inspector Alessandro Valignano; Martino Hara, the assistant delegate, was a follower of Omura, in 1614 he was exiled to Macao; and Julian Nakaura, who was studying theology in Macao. Julian Nakaura was caught in Kokura in 1632 and then sent to prison in Kurusu. He died as a martyr in 1633 in Nishinosaka.

The Route⁵⁾

The mission started on February 20th, 1582, from Nagasaki Port. Four delegates, inspector Valignano and others left Japan heading Europe, through three oceans, and three continents. Their route leaded first to Macao, then to Malacca, Goa, Mozambique, where they stopped. Then through the Cape of Good Hope to Portugal, where they arrived in 1584, on August 10th.

From Lisbon they took the land route through the Iberian Peninsula, which was ruled by Spanish King then, visiting Guadalupe, Toledo, Madrid. In Alicante they again come on board a ship heading to Livorno on February 7th 1585. On March 1st 1585, they stood on Italian land, and started the last part of their way to Vatican. They left Livorno for Pisa, Firenze and after 3 years journey they arrived to Vatican.

The meeting and the translation⁶⁾

The Tensho Mission arrived to Rome on March 22nd and spent a night in quarters of Society of Jesus. On the next day, March 23rd 1585, only 16 days before the Pope Gregorius XIII's death, young delegates met with him on papal audience.

There they also met with Bernard Maciejowski and requested by Maciejowski translated two Psalms⁷⁾ into Japanese. Later Maciejowski took the translated document with him back to Poland and in 1599 he donated the document to the Krakow University Library⁸⁾.

Echo of the Mission⁹⁾

The young delegates of Tensho Mission spent in Europe one year, visiting many places and meeting the next Pope, Sixtus V. They became honorary citizens of Rome and the Doge of Venice ordered a portrait of them (not found yet). Their voyages have been reported not only to the Vatican but also all over Europe. Reports on their meetings with Pope Gregorius XIII and then Sixtus V has been printed in Italian and Latin, and then translated to other European languages. According to

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professor Ermakova's research, one of them "The Delegates of Japanese King, in front of the Highest Archbishop of Rome, Gregorius XIII(...)"¹⁰⁾ from "Short Description of Japanese Islands "¹¹⁾ of Acta Consistorii has an inscription related to the place of printing: "Romae, apud Franciscum Zannetum, Et Bononiae, apud Alexandrum Benatium, Et Cracoviae, in Officina Lazari, Anno Domini, 1585" what means that this work has been printed in Rome, Bononia and in Krakow in one of the eldest publishing houses. Another document, "A letter about Japanese Delegates from Orient, who came to Gregorius XIII, the Highest Archbishop, few days before he passed away(...)", has been printed in Vilnius, also in 1585.

Conclusion

Peter Skarga mentioned a distant land of Japan¹²⁾ in his fifth of Parliamentary Sermons in 1597, but the documents found by professor Ermakova shifted the date of first printed information about Japan in Poland for 12 years. The document found in Krakow Library was written in Latin and Skarga's sermons were in Polish. Therefore Skarga's sermon is still the first printed information about Japan in Poland in Polish, but there is no doubt that new light led on the first meeting of Poles and Japanese. Next meeting had place in 1643 on Japanese land when the Polish Jesuit Wojciech Mecinski (Wojciech Mecinski) died a martyr after Toyotomi Hideyoshi prohibited religious activities in Japan. Did Poland and Japan met or heard about each other during the 40 years? Information about Wojciech Mecinski's death came to Poland but what about other meetings or information about the two nations until Major Fukuhara Yasumasa's report? These are questions for next researches.

Notes

- 1) エルマコワ・M・リュドミーラ「天正遣欧使節とポーランド—隠された絆」『日本研究』第27巻、2003年。
- 2) Piotr Bilinski, Bernard Maciejowski herbu Ciolek (1548-1608), Tygodnik Salwatorski, 1999.
- 3) Piotr Skarga (Peter Skarga) was a great preacher, polemicist and hagiographer. He was born in Grójec (Grojec) in 1536 in a noble family, as Piotr Poweski. He finished his studies in Kraków (Krakow) (1552-1555) with a bachelor's degree. He also studied theology in Italy from 1568 to 1570 and after that he entered the Society of Jesus in Rome. After he came back to Poland in 1571 he devoted himself to preaching and education in Pultusk (Pultusk), Jarosław (Jaroslaw), Poznań (Poznan), Lwów (Lviv) and Wilno. In Wilno he became the first rector of the Academy. There he wrote his famous "Zywoty Świętych" ("The Lives of the Saints") He participated in the establishment of many Jesuit colleges. He also became the superior of a monastic house in Kraków (Krakow). There he was also engaged in philanthropic activity, establishing the Brotherhood of Mercy, the Pious Bank, St. Nicholas's Box etc. But first of all he was famous for his "Parliamentary Sermons" - published in 1597.
- 4) エルマコワ・M・リュドミーラ「天正遣欧使節とポーランド—隠された絆」『日本研究』

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第27巻、2003年。

5) ibidem

6) ibidem

7) [Ps. 92,1]; Dominus regnauit, decorum indutus est, indutus est dominus fortitudinem et praexinxit se.

[Ps. 117, 1-2]; Laudate Dominum omnes gentes, laudate eum omnes populi; quoniam confirmata est super nos misericordia eius et ueritas domini manet in aeternum.

8) According to the inscription found in Guido Gualtieri's Italian original works "Japanese translation from the Holy Bible, made on request of Bernard Maciejowski, king's representative in Vatican. The translation was made by Japanese delegates to Pope, Gregorius XIII in Rome 1585. Bernard Maciejowski, the Bishop of Lutsk gave (it)" as a token of his great love for Krakow University Library " in 1599 "(Polish original: " Przeklad japonski dwu cytatów z Pisma Sw., napisany na prosbe Bernarda Maciejowskiego, posla królewskiego przy Stolicy Apostolskiej, przez posłów japońskich do Grzegorza XIII Papieża, w Rzymie 1585. - darował" na znak wielkiej swej milosci dla Biblioteki Uniwersyteckiej Krakowskiej "tenze Bernard Maciejowski Biskup Lucki w r. 1599 ") - エルマコーワ・M・リュドミーラ「天正遣欧使節とポーランド——隠された絆」『日本研究』第27巻、2003年。

9) エルマコーワ・M・リュドミーラ「天正遣欧使節とポーランド——隠された絆」『日本研究』第27巻、2003年。

10) Original (Latin): " Iapaniorvm Regvm Legatio, Romae coram summo Pontifice, Gregorio XIII. 23. Martij, habita: anno 1585. Addita etiam est brevis in calce descriptio Insulae Iaponicae "

11) Original (Latin): " Brevis Descriptio Insulae Iaponicae "

12) Original (Polish): " Powiem, co nam niedawno z Japonu pisano. Quacubundus, monarca tamtych królestw japońskich, na Indiach Wschodnich dugo chrzescijany przesładował i wyganiał. A potem Pan Bóg twardosc serca jego, gdy widział wielkie cnoty chrzescijanskie, zmiekczył, iż wolnego kazania Ewangelije w ziemi swej dopuścił. Synowiec jego, którego po sobie na swoje miejsce i państwo naznaczył, mawiał często: dziwuje się, iż mój stryj chrzescijany przesładuje, gdyż zakon ich tak pilnie wiernego ku panom swoim posłuszeństwa poddanych naucza. Rozumiejąc, iż ta taka nauka i wiara katolicka nie tylko ubliżyć sie panowaniu świeckiemu nie ma, ale sie też i pomoc wielka do niego czyni. "

(DOBINSKA Agnieszka)