

RARE BOOK ACQUISITIONS

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The letters, reports and observations of missionaries who journeyed to the Far East were, and still are, valuable for their insight into the newly encountered cultures as well as evidence of the effects of those cultures on the men who sojourned there and communicated their impressions to the West. Although by the nineteenth century the influx of foreigners into the Orient included functionaries from various governments as well as explorers of various interests, early on, beginning in the sixteenth century, the members of religious orders were in the vanguard, following closely on the heels of explorers and traders or simply striking out on their own.

Many orders were represented—Dominicans, Franciscans, Augustinians—but the Jesuits were the most inventive and persistent, as well as the most adaptable to their new environment. The members of the Society of Jesus stood out in another way—they left the most complete record of their activities and observations in the Far East. Part of this written record was mandated, for the Order required annual reports from its mission sites. But the Jesuits were also keen observers and scholars with enough worldliness to enable them to approach these new cultures sympathetically and, in some cases, to interact at the highest levels of the societies they visited. The volumes and maps discussed below, which have been acquired for the rare book collection, together with those already owned by the Rutgers University Libraries, enable the scholar to trace the development of the experience of Westerners in the Orient, the name by which this growing collection is known.

The *Historica relatio, de potentissimi Regis Mogor . . . deinde de omnium Iaponiae regorum, quae uni nunc monarchae Quabacundono* (Mainz, 1598) is a compilation of reports treating Mughal India, Japan and Tibet, three areas in which Jesuit activity was receiving very different reactions. Giovanni Battista Peruschi (1525-1598) compiled the section on India using reports from his colleagues who had actually visited Asia. The Latin edition of 1598 (the original was in Italian, published in 1597), was one of several issued concurrently in various cities and languages. Peruschi depended greatly on the diary of Father Antonio Monserrate (1536-1600), written in 1582 at the request of his superiors as well as letters from the

1591 mission. The Mughal Empire, a Turkish, Persian and Muslim amalgam, was the focus of three Jesuit missions: 1580-1581; 1591; and 1595-1605. Akbar, the Muslim ruler, was taken with Christianity, but his people were not and the efforts of the Jesuits made no difference overall. However, at the time this tract was published the Jesuits had just begun their third campaign in the kingdom and had every reason, based on Akbar's receptivity, to indulge in the highest hopes for their undertaking. Peruschi also included Monserrate's report on Tibet, the first information to appear in the West on this country and its people.

The second section of this volume consists of two letters written by Organtino of Brescia (1530-1609), a Jesuit present at the inception of General Hideyoshi's (the "Quabacundono" of the title) strictures against Christianity in Japan in 1587. Father Organtino's letters report the startling reversal of Japanese policy toward Christian missions. Hitherto, the Jesuits had made a broad success of their efforts, not only Christianizing some 130,000 Japanese by 1579, but enjoying some measure of influence as cosmopolites representing European power and interests. By 1582, when the Jesuit *Visitor* Alessandro Valignano (1539-1606) came to Japan,¹ the number of the converted was estimated to be 150,000. But, as Organtino's missives relate, thirty productive years came to a halt on 25 July 1587 when Hideyoshi proscribed Christianity. The probable reason for this sudden action was the increasing unease felt by Japanese officials at the success of the missionaries (Donald J. and Pearl Patterson Thompson Fund).

The Jesuits also had made great efforts in China. One of the greatest of the "second-generation" missionaries, Father Alvaro Semmedo (1585-1658), a contemporary and friend of Nicholas Trigault (1577-1628) who headed the Order in China, wrote the *Imperio de la China* (Madrid, 1642), a history of imperial China, full of ethnological detail and information on Chinese mores and culture. Following in the footsteps of Matteo Ricci (1552-1610), the Jesuit who truly founded the missionary effort in China, Semmedo, along with Trigault, was disposed to view the Chinese with admiration. Ricci had gone as far as to adopt mandarin dress and spoke the language perfectly. The Jesuits, as exemplified here by

¹ Valignano's trip to Japan, coming right before the proscription, resulted in a diplomatic coup. He was authorized to conduct four young Japanese noblemen to Europe. Valignano's purpose was to show off the young men in order to arouse European interest in Japan and to obtain financial support for Jesuit missions there. The journey of these noblemen to Europe, a great success, is recounted in Guido Gualtieri's *Relazioni della venuta degli ambasciatori Giaponesi a Roma, fino partito di Lisbona* (Venice, 1586) which is part of the rare book collection in Special Collections & Archives.

Semmedo, interested themselves in Chinese history and culture, the Confucian system, the flora and fauna to be found in the country and the plans of cities and towns. Semmedo, writing at the end of the Ming dynasty, discussed, among other matters, Chinese education of young men, remarking on the lack of a formal university system in the country (Donald J. and Pearl Patterson Thompson Fund).

The Jesuit appreciation of and participation in Chinese culture did not go unremarked. As has been stated, members of the Society of Jesus were by far the most cosmopolitan and worldly of the orders working in the Orient. Matteo Ricci's portrait, dressed in mandarin costume, had been widely circulated as had the largely favorable observations of the Jesuits concerning the Chinese. This was offensive enough to some among the competing orders; there was, however, an issue which was paramount in its importance and that was the "Chinese ritual." Unlike the other criticisms directed against the Jesuits, but in fact stemming from them ultimately, this was an issue (specifically that the Jesuits permitted Chinese superstition to be incorporated into the Mass in order to make it palatable to the Chinese) of real importance for the Church and one in which the Jesuits had made themselves vulnerable. Two volumes treating that controversy from an anti-Jesuit perspective have been acquired for the rare book collection. The first, *Lettre de M. L'Abbé de Lionne . . . vicaire Apostolique de la Province de Suchen dans la Chine; a Monsieur Charmont, Directeur du Seminaire des Missions Estrangeres de Paris, a Canton . . .* (Paris?, 1700), is the text of a report written by Bishop Artus de Lionne (1655-1713), who, as apostolic vicar, inspected the Asian missions during the period from 1686 to 1693. Lionne was disturbed by the "Chinese ritual" and, having entrée to papal circles, his objections were taken very seriously. A papal inquiry was instituted to examine the matter further, partially as a result of Lionne's publication. This volume is a first edition and is the only recorded copy in the United States.

The second purchase in this area is the *Mémoires historique présentée au Souverain Pontife Benoit XIV sur les missions des Indes orientales . . .* (Avignon, 1745), written by Father Norbert de Bar-Le-Duc (1697-1769), a Capuchin. This is an attack on the Jesuits whose missions in China were most successful during this period. By the time of publication the specific issue of the "Chinese ritual" had been resolved (by a papal decree of 1742 banning the practice), but Father Norbert catalogues this along with other offenses perpetrated by the Order. This book was popular and was issued in several editions. The Jesuits were always good copy with their haughty

ways, enviable successes and reputation for sinister machinations. Books such as this one added to the considerable storehouse of doubts church leaders had about the Jesuits, and in 1773 Pope Clement XIV suppressed the Order, a ban which would stay in force until 1814 (Donald J. and Pearl Patterson Thompson Fund).

Another acquisition in this area is a privately-printed collection of Jesuit letters from China, *Lettres des nouvelles missions de la China* (Paris?, 1841-1862). Again, the letters are as much a font of insight into Chinese customs, civilization, and dress as they are sources of information about the Jesuit missions. As was usual, the Chinese are discussed with respect, though their practice of leaving unwanted, female babies to die occasioned much nervous comment. The letters are also replete with geographical references as well as descriptions of flora and fauna. The four volumes in this set are also interesting typographically. They were not printed, but produced by the process of autolithography, a process by which the copyist drew, traced or wrote directly on a stone or plate. As a result, the appearance is more like that of a manuscript than a printed page (Charles A. and Mary Elizabeth Brower Fund).

The appearance of Jesuit letters in the English language was important, for it opened up the Asian world to a new audience. The *Travels of several learned missionaries of the Society of Jesus, into divers parts of the Archipelago, India, China, and America* (London, 1714) was one such publication. Again, the wealth of detail concerning Chinese customs and even court gossip is impressive. (Purchased from Special Collections Funds.)

The *Vita Ignatii Loiolae qui Societatem Iesu Fundavit* (Bordeaux, 1589) has also been acquired for the rare book collection. Written by Giovanni Pietro Maffei (1533-1603), the official historian of the Jesuits and a compiler of their letters from the missions in his own right, this biography of Ignatius of Loyola (1491-1556) is an important issue from an official Jesuit point of view. It is an early printing and an interesting example of a provincial French press. (Charles A. and Mary Elizabeth Brower Fund.)

Finally, as an interesting coda to the Westerners in the Orient collection, the Rutgers University Libraries have been given a work of Robert Knox (1641?-1720), namely, *An Historical Relation of the Island Ceylon* (London, 1681). It was donated by Anne Moreau Thomas, a member of the Rutgers University Library Board of Trustees. This volume was the first account of Ceylon in English and was always characterized as a "trustworthy" account, no mean accolade in any age. It contains a map

and several engravings showing the inhabitants, their dress, and views of cities. It is contemporaneous with several of the Jesuit texts and complements them nicely.

To complement the book acquisitions for the Westerners in the Orient collection, several maps have been purchased. The *Tabula orientalis regionis Asiae* of 1550, produced by the noted early German cartographer Sebastian Munster (1489-1552), is a striking example of the state of European knowledge of that region before the influx of missionaries and traders. Probably based on Ptolemy, this woodcut map shows only a very general impression of the outline of the mass of Asia with traditional and legendary place-names. As is typical of maps of this era and the next two centuries, it is hand-illuminated. (Purchased with Special Collections Funds.) The 1570 map of Flemish cartographer Abraham Ortelius (1528-1598), entitled *Asiae Nova Descriptio*, shows how far the cartography of Asia had come in a few years. Although much would still be necessary in terms of refinement, this map does show Japan now as distinct from the Asian land mass, and the number of identified towns has increased ten-fold, along with a somewhat clearer delineation of physical features. (Purchased with Special Collections Funds.) A Gerardus Mercator (1512-1594) map of Japan, ca. 1580-1590, has been purchased and shows a still-increasing knowledge of the area (Special Collections Endowment Fund). The latest map in the group is one of China, produced in 1613 by Jodocus Hondius (1594-1629). It was the first map of China to appear in a European atlas. Although distortions and misinformation occur on this map as on those preceding, it is important as a document of the picture Europeans had of Asia at that time. Japan and the northwest part of North America are also shown.

In addition, two other early maps have been purchased for the early map collection of Special Collections & Archives. One, again by Sebastian Munster, is from his 1540 edition of Ptolemy and shows the Ptolemaic world surrounded by the usual twelve personified winds. The crude rivers and mole-hill mountains (similar to those in his map of Asia) are typical of sixteenth-century maps. (Purchased with Special Collections Funds.) The second map shows the earliest delineation of the northeast coast of the United States. Simply titled, *Tierra nueva* (Venice, 1548), its cartographer, Giacomo Gastaldi (ca. 1500-ca. 1565) rendered the smattering of information available at the time. Although the coastline is very broadly drawn with very few place-names given, it is important as a document of what was known about America at that time. (Special Collections Endowment Fund.)

Several notable dictionaries have been purchased for Special Collections & Archives, which has a good collection of these etymological texts. The first and second editions of Abraham Ortelius' geographical dictionary have been acquired. Going under the name *Synonymia Geographica* . . . (Antwerp, 1578), it has the character of a comprehensive gazeteer. The brief entries are on locations Ortelius found on the maps he sold. The second edition, much expanded, went under the name *Thesaurus Geographicus* (as did subsequent editions) and was published in Antwerp in 1596. It has two parts, the first being Latin alphabetic place-names; the second has the vernacular place-names of the main Latin entries in the first section.

A second edition of the dictionary of Francesco Alunno (ca. 1485-1556), entitled *Della fabrica del mondo* . . . (Venice, 1570), has been acquired to complement the edition of 1555 already owned by the Rutgers University Libraries. This Renaissance lexicographer compiled the first dictionary of vernacular Italian, arranging the entries by subject. Alunno used quotations from the major Italian writers from Dante down to the sixteenth century to illustrate the richness of the Italian language (Charles A. and Mary Elizabeth Brower Fund).

Johannes Scapula (1540-1600) was a noted Swiss lexicographer who compiled the newly acquired *Lexicon Graeco-Latinum Novum* (Basel, 1605) which was contemporary with the celebrated dictionaries of Henri Estienne (Charles A. and Mary Elizabeth Brower Fund).

The *Nomenclator Philologus, explicans Verborum difficiliorum Etymologias* . . . of Johann Adam Schill (Eisenach, 1682) is the first and only edition, and Rutgers' purchase makes it the only recorded copy in the United States. The volume deals with classical antiquity and the origins of the more than 4,000 entries which are arranged alphabetically. (Purchased with Special Collections Funds.)

A small volume, *Sacrosancti et oecumenici concilii Tridentini . . . canones et decreta*, published in Liège in 1567, has been purchased because of its binding. It is in contemporary polished calf, with the outer borders in gold in both covers and deeply incised cartouches in blind. The edges are gilt with elaborate gauffered designs in a floriated pattern. This binding is a most unusual sixteenth-century example, probably of Flemish origin and uncommon on religio-historical works. (Charles A. and Mary Elizabeth Brower Fund.) Mrs. Hassell Taylor of Plainfield has donated the *Sermones* of Abbot Guerric of Igny (Louvain, 1555) to Special Collections & Archives. This volume is interesting both as an example of sixteenth-century printing in Louvain and for its author. Abbot Guerric was a dis-

ciple of St. Bernard of Clairvaux and was a master of the homily genre. That his sermons were still being printed some four hundred years after his death is a testimony to the interest people still had in his work.

Specimens of printing types have also been purchased. Theodore Low DeVinne's *Aldus Pius Manutius* (San Francisco, 1924) with a leaf from Aldus' *Hypnerotomachia Poliphili*, one of the premier issues from his publishing house, has been purchased (Charles A. and Mary Elizabeth Brower Fund). *Specimens of Oriental MSS and Printing. A Portfolio of Original Leaves taken from Rare Oriental Books and Manuscripts* (New York, 1928) has a plethora of examples of exotic languages printed and handwritten (Charles A. and Mary Elizabeth Brower Fund). An original leaf, showing the cities of Paris and Mainz, from the *Liber chronicarum* of Hartmann Schedel (Nuremberg, 1493), has also been acquired (Charles A. and Mary Elizabeth Brower Fund). The firm of Anton Koberger, which printed the Nuremberg Chronicle, was noted in its day for its size and the number of items which it produced. The *Liber chronicarum* was a renowned volume, containing more than two thousand engraved images.