
Documents 1613

The story of the Date Maru and the Japanese embassy to Rome, 1613-1619

Important printed sources: 1) Alonso Rodriguez Gamarra (ed.), *Relacion breve, y sumaria del edito que mandó publicar en todo su Reyno del Bojú, vno de los mas poserosos del Iapon, el Rey Idate Masamune, publicando la Fe de Cristo, y del Embaxador que embia a España en compañía del reuerendo Padre Fray Luys Sotelo Recoleta Francisco, que viene con embaxada del Emperador del Iapon, hijo de Seuilla, y lo que en el viage le sucedio (Seville, 1614).* [See reproduction and translation of this booklet in Section 7 below].

2) Diego Perez (ed.), *Relación verdadera que embio el Padre Fray Luys Sotelo de la Orden de san Francisco, a su ermano don Diego Cauallero de Cabrera beintiquatro de Seuilla, en que se da quenta del Bautismo que se hizo a el Embajador Iapon (Sevilla, 1614).* [See reproduction and translation of this booklet in Section 8 below].

3) "Avvisi Urbinati" da Roma [Monthly periodical of the City of Rome], for October, November 1615, January and March 1616.

4) Fr. Angelus Rivolta (ed.) "Acta Avdientiae pvblica A S.D.N. Pavlo V. Pont. Opt. Max. Regis Voxv Iaponi Legatis. Romæ die iij Nouembris in Palatio Apostolico apud S. Petrum exhibitæ, MDCXV." [Acts of the public audience given by His Holiness Paul V, Supreme Pontiff, to the embassy of the King of Voxu, at Rome on the 3rd of November, in the halls of St. Peter¹ of the Apostolic Palace, 1615] (Rome, Giacomo Mascardi, 1615). [Contains the Latin version of the Letter from the King of Oshu to the Pope, reproduced and translated in Section 5 below].

5) Dr. Scipione Amati, *Historia del Regno di Voxu del Giapone...* (Rome, Giacomo Mascardi, 1615) [Available at BNM #4/45022]; republished by Fr. Marcellino da Civezza with a new title: "Solemne Ambasceria del Giapone al Sommo Pontefice Paolo V..." (Prato, 1891); also reprinted Tokyo, 1954. [See further details in Section 4 below.]

6) Fr. Luis Sotelo, *Relación verdadera del recibimiento que la Santidad del Papa Paulo Quinto (Seville, 1616).* [See reproduction and translation of this booklet in Section 9 below].

7) Fr. Diego de San Francisco, *Relacion verdadera...* (Manila, 1625; Mexico, 1626).

8) G. Berchet, *Le antiche Ambasciate Giapponesi in Italia* (Venice, 1877). [First published at London in 1876].

9) Francisco Boncompagni-Ludovici, *Le prime due Ambasciate dei Giapponesi a Roma (1585-1615)* (Rome, 1904). [Available at the National Library in Rome #56.5.H.32].

10) Periodical "Dai Nippon Shiryo", Part XII, Vol. XII (Tokyo, 1909). [Number entirely devoted to this second embassy].

1 Ed. note: The exact location is given in the text as "the hall adjacent to the Clementine Room".

1. A chronology of the events connected with this embassy and a calendar of some important manuscripts, by the Editor

6 October 1613—Letter from Masamune to King Philip III, in Mitsuhuri, l.c., 220-222.

6 October—"Litterae Regis Voxii ad Paulum V" [Letter of the King of Voxu to Paul V], in, among others, *Anales Ordinis Minorum*, XXII, 126-134.

27 October—Departure of the **Date Maru** from the port of Tsukinoura with 150 Japanese aboard; Father Luis Sotelo and Ambassador Hasekura as General, a post held in common, and Sebastián Vizcaíno as passenger.¹

26 December—Cape Mendocino in California sighted.

22 January 1614—Arrival at Zacatula and advice sent to the Viceroy.

25 January—Arrival at Acapulco. Only 80 Japanese accompany Hasekura as far as Mexico.

February—Japanese received in audience by the Viceroy of New Spain.

March—"Copy of the written order (dated Mexico 4 March) sent by the Marquis of Guadalcazar, Viceroy of New Spain, to Doctor Antonio de Morga, regarding the removal of weapons carried by the Japanese, and of the deposition (dated 5 March) provided for their good treatment" (AGI 58-3-17, 4 folios).

10 June—Japanese embassy leaves Veracruz.

5 October—Arrival at San Lúcar de Barrameda.

...—Arrival at Seville, hometown of Fr. Sotelo.

30 October—"Consultation from the Council of the Indies regarding the Ambassador of the King of Boxu in Japan" (AGI 67-6-1, 5 folios).

11 November—"Consultation from the Council of the Indies regarding the coming of the Ambassador of Japan and of Fr. Luis Sotelo" (AGI 67-6-1, 2 folios).

20 December—Japanese embassy arrives at Madrid.

23 December—"Report from the Council about the order regarding the present for the Emperor of Japan and his son, and the despatch of the ship in which came the Ambassador" (AGI 67-6-1, 3 folios).

23 December—"Royal decree to the Viceroy of New Spain in which is given the order regarding the present for the Emperor of Japan" (AGI 87-5-2, libro 60, folios 117 v, 2 leaves).

30 January 1615—Japanese embassy received in audience by King Philip III.

17 February—Japanese Ambassador baptized Felipe Francisco.

¹ The navigation was probably still in the hands of Benito de Palacios. Meriwether says that the ship had been built mostly by Japanese carpenters under the supervision of Mukai Shogen, who had been trained by Will Adams at Uruga, during the construction of the **San Buena Ventura** and the **San Sebastian**.

8 March—"Royal decree to the Viceroy of New Spain for him to deliver to Fray Alonso Muñoz [sic]¹ the letters and the present for the King of Japan" (AGI 87-5-2, libro 60, folio 119, 2 leaves).

29 April—"Report from the Council regarding the pretension of the Ambassador of Japan regarding the favor to be done him of a habit of St. James" (AGI 67-6-1, 3 folios).

9 July—"Consultation from the Council of the Indies to H.M. regarding the despatch of Fray Luis Sotelo, Ambassador [sic] of Japan and of the Japanese who accompanies him" (AGI 67-6-1, 2 folios).

28 April—Departure from Acapulco of the friars aboard the **Date Maru**.

15 August—Arrival of the **Date Maru** at Uruga.²

[Undated] "Itinerary of the Ambassadors of Japan from Madrid as far as Genoa" (National Library in Rome, Barberini lat. 3604 fol. 178).

28 October—Japanese embassy arrives at Rome.

29 October—Date of official entry into Rome.

3 November—Japanese embassy received in audience by Pope Paul V.

December—"First letter from Felipe Francisco Hasekura to the Pope [Note his Christian names. His Italian nickname is given in the draft of the answer as "Rocca nigra" which means "Black Rock", a pun if read "Ishi-kura".

27 December—Letter from Pope Paul V to Idato Massamuno Re di Vouxu [sic].

31 December—Second letter from Felipe Francisco Hasekura [In Fondo Borghese, Vatican Library].

January 1616—Japanese embassy received by the Grand Duke of Tuscany.

13 February—Japanese embassy arrives at Genoa, to be received by the Doge.

1 March—"Consultation from the Council of the Indies to H.M. regarding the Japanese who went to give obedience to His Holiness" (AGI 67-6-1, 2 folios).

12 March—Japanese embassy departs from Genoa.

...—Japanese embassy arrives back in Spain.

20 June—Japanese embassy departs from Seville.

July—Death of Ieyasu, the founder of the Tokugawa Shogunate of Japan.

4 July—Japanese embassy leaves San Lúcar for Veracruz.

12 July—"Reply to the King of Bojo [sic]" [signed by King Philip III] (AGI 105-2-1, libro 20, folio 208, 2 leaves).

30 September—Departure of the **Date Maru** from Uruga on her second voyage to Acapulco. The captain was General Mukai Shogen.

25 February 1617—Arrival of the **Date Maru** at Colima (Ref. MN 477 (ex-Depósito Hidrográfico Doc. 170, 176; AGI Fil. 193).

1 Fray Diego de Santa Catalina was to replace him as he became sick.

2 Ieyasu was then busy with the final siege of the fortress of Osaka which ended with the death of Hideyori, the heir of Hideyoshi.

Ca. 1617—"Narrative of what happened to three discalced religious of St. Francis with a present and embassy that they took on behalf of the King our lord to the King of Japan and to his son, written by one of the said religious" (AGI 58-3-17, 17 folios).

16 June—"Answer made to H.M. regarding his enquiry about the despatch of the Japanese Ambassador of the King of Boju [sic]. With a petition from Fray Luis de Sotelo" (AGI 67-6-1, 4 folios).

20 June—"Royal decree in answer to the Viceroy of New Spain regarding the letters and the present for the King of Japan" (AGI 87-5-2, libro 60, folio 178v, 3 leaves).

19 December—"Copy of the deposition regarding the suspension of the collecting of the duties that had been ordered collected for the merchandise from Japan" [signed by the Viceroy] (AGI 58-3-18, 4 folios).

4 February 1618—"Letter from Fray Luis Sotelo regarding the sending of religious to Japan" (AGI 60-2-35, 2 folios).

April—The Japanese embassy aboard the **Date Maru** sails from Acapulco with the fleet of Governor Alonso Fajardo.

3 July—Letter from Fr. Luis Sotelo, on his arrival at Manila.

Ca. Sept.—Japanese embassy forced to sell the **Date Maru** to Governor Fajardo.

Ca. 1619—Japanese embassy leaves Manila aboard a junk to return to Japan. Fr. Sotelo forced to stay at Manila.

31 October 1620—"Royal decree to the Viceroy of New Spain, requesting information about the disadvantages which the Archbishop of Manila says persist regarding the coming to these kingdoms of Japanese ambassadors" (AGI 105-2-1, libro 2, folio 365).¹

27 May 1623—Letter from Pope Gregory XV to Date Masamune (not delivered).

21 November 1625—"The King to the Governor of the Philippines regarding Japanese affairs" (AGI 105-2-1, folio 383, 2 folios).

2. Core members of the Japanese embassy, by the Editor

The names of the 20 core members of the Japanese embassy, besides Fr. Sotelo, at least those who went as far as Rome, are variously given by Amati and others. The names of the Japanese can be synthesized as follows:

1. HASEKURA Rokuyemon, alias Don Felipe Francisco Faxecura—Ambassador;
2. KAFIOE, alias Don Tomás Takino (i.e. de Aquino) Cafioe, or Çafioe—gentleman companion of honor, who became a religious, says Amati; he is probably the one whose apostasy (after he returned to Japan) so grieved the Franciscan friars;
3. ITANI Soni (or STAMISONO), alias Don Pedro Itamisomi—gentleman companion of honor; he also received advanced religious training;

¹ A letter of like date and tenor was also sent to the Audiencia of Manila.

4. NOMANO Hampe, alias Don Francisco Nomano Fampe—gentleman companion of honor; he also received advanced religious training;
 5. KAMIRO Gegi, alias Don Paulo Camillo Gueghi—gentleman and secretary; he was baptized and confirmed in Rome on 15 Novemer 1615.;
 6. KURANOGO, alias Simón—second(?) secretary;
 7. KINGI(?), alias Thome Quingi—gentleman or samurai;
 8. IAUMEN, alias Tomás—gentleman or samurai;
 9. TAROSAEM, alias Juan—gentleman or samurai;
 10. YAMAGUCHI Kanjiro, alias Lucas (Yamaguchi) Cangiro or Canjuro—page or samurai;
 11. TOKURO, alias Gregorio Tocuro—servant and flag bearer;
 12. KEISHIRO, alias Tomás Squeichiro [sic]—servant and flag bearer;
 13. KIUZO or KINIUZO, alias Nicolás Juan Quiuzo—servant and flag bearer;
 14. MOFEAYE, alias Santiago (possibly Jaime, which means the same thing)—servant and flag bearer;
 15. HARADA Kariamom, alias Juan Faranda Cariamom—pilgrim;
 16. YAMASAGI Kosuke, alias Gabriel Yamasagi Cansque—pilgrim;
 17. SATO Kuranoho, alias Simón Sato Curanojo—page;
 18. SATO Tarozayemon, alias Juan Sato Tarozayenon—page;
 19. TANO Kiugi or TANNOKIUGI, alias Tomé Tannoquiugi—page;
 20. YAGIAMI Kanoyagyemon, alias Tomás Iagiami Cannoyagiemon—page.
- The party was sponsored and guided during the audience with the Pope by two other Europeans: 1) Doctor Scipione Amati, an Italian interpreter [Spanish to Italian]; and 2) Francisco Martinez, a Spanish interpreter [Japanese to Spanish].

3. Summary of the events concerning the second and last Japanese embassy to Rome

Source: Zelia Nuttall's article "The Earliest Historical Relations Between Mexico and Japan", in University of California Publications in American Archaeology and Ethnology, Vol. 4, N° 1, Berkeley, 1906-1907, pp. 41 et sequitur.

Friar Sotelo's arrival in Mexico as the ambassador¹ of the Protector of Christianity in Japan, and with a flock of would-be converts, was regarded as a triumph of the Church and particularly of the deservedly much loved Franciscan Order. At Acapulco, the town officials determined to honor the members of an embassy to the Viceroy, the King and the Pope with extraordinary honors, and greeted it with salutes of artillery. Its members were escorted with music to luxuriously appointed lodgings, and the festivities were crowned by a gala bull-fight. The viceroy sent orders that provisions for the journey to the capital were to be provided, and a large mounted and armed escort was to accompany the embassy on its long and somewhat perilous journey. In all

1 Ed. note: The real ambassador was HASEKURA Rokuyemon.

villages, towns and cities along their route the travellers were received with military music and triumphal arches. Carpets strewn with pieces of gold were spread on their pathway, and they were lodged and lavishly entertained at the royal houses. In the capital, where they were anxiously expected, they were lodged in a palace near the Convent of San Francisco, where they were at once visited by the archbishop, the judges and officers of the Inquisition and the high nobility and gentlemen of Mexico. Having opportunely arrived during Holy Week, the Japanese were able to witness the solemn processions and impressive religious ceremonies held in the cathedral and churches of Mexico, the interiors of which were beautifully decorated with flowers. They were so impressed with what they saw that 78 members of the Japanese ambassador's suite expressed their desire to be baptized. This sacrament was performed in the church of San Francisco with great solemnity and the sanction of the archbishop's presence, members of the highest nobility acting as sponsors. Subsequently the Japanese ambassador expressed his desire to be baptized, but after consultation the archbishop and the commissioner-general of the Franciscan Order advised him to defer this ceremony until his arrival at the Spanish court.

It is recorded that on the day the Japanese ambassador went to "kiss the hand" of the viceroy, he distributed new liveries to his servants and went in state to the palace, with a mounted escort.

The [new] viceroy, Don Diego Fernández de Córdova, Marquis of Guadalcazár, who received him with great delight and courtesy, expressed his satisfaction at the embassy's having been sent from Japan. He consented to give the Japanese passports allowing them to go to Spain, but informed them that it would be necessary for them to obtain from the King of Spain permission to return to Mexico; a detail which again reveals the existence of an established policy of exclusion.

On account of the difficulties of transporting so many persons, it was decided that the majority of the ambassador's suite was to remain in Mexico. The baptized converts were sent back to Acapulco, and the few merchants who had accompanied the embassy remained in the country, doubtless studying its products and manufactures. The mercantile relations with Mexico, which are said in the "Japanese History of Commerce" to have been kept up until 1636, when they entirely ceased, were probably established by these merchants and limited to Masamune's domain.¹

Friar Sotelo, Masamune's ambassador, his relatives and the 60 *samurai* departed for Veracruz, visiting Puebla, where bull-fights and tournaments were held in their honor, and where they were lodged in the Franciscan monastery.

On the 10th of June, after spending 4-1/2 months in Mexico, the embassy embarked in one of the best Spanish vessels and, escorted by the fleet commanded by General [Juan] Antonio de Oquendo, reached Havana a fortnight later, and finally landed in Spain on the 5th of October 1614.

1 Ed. note: They were kept up with the Spanish from Manila until then, maybe, and with the Portuguese from Macao until 1640, but they were never maintained with New Spain.

The embassy was received with honors in Madrid, where the baptism of the ambassador was celebrated. He was given the name of the king [Felipe], who probably acted as his sponsor, and that of Francisco, the founder of Friar Sotelo's Order.

After a very short stay in Madrid, during which, however, the King of Spain appointed Friar Sotelo his court preacher, the embassy went to Rome, where the friars and Hasekura Philip Francis were received in audience by the Pope on the 3rd of November 1615. It is recorded that after being presented to his Holiness they read him, probably with a view of obtaining his support, Latin translations of Masamune's letters, in which the prince cordially invited Franciscan friars to his domain, promised to protect all converts to the Catholic faith, expressed his desire to hold friendship with his Catholic Majesty, the King of Spain, and to enter into direct commercial relations with Mexico.

The Franciscan friar, Gregorio Petrocha, then made an address, and a Monsignor answered for the Pope, expressing his joy at the embassy, his benevolent acceptance of the homage and reverence paid to the Apostolic See by the "King," Masamune, who, he hoped, would soon follow his pious inclination and be baptized. The embassy was dismissed with presents and a letter for Masamune.

Beristian [sic]¹ states that a painting from life of Friar Sotelo and Hasekura is preserved in the Quirinal Palace, in the ante-chamber of the chapel.

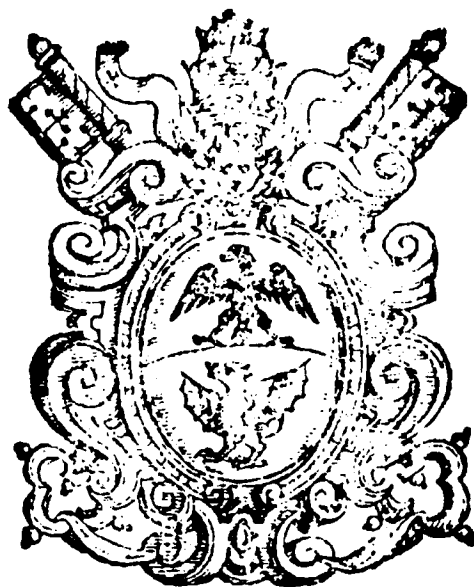
Señor Lera's publication contains the only statement I have been able to find concerning the date of the return of Masamune's embassy to Japan. He says that after an absence of 6 years it reached Nagasaki in 1620 [rather 1619]. This prolonged absence seems to indicate that it would have been dangerous for them to have returned sooner on account of the Emperor's persecution of the Christians, and the proscription of their religion. It is not impossible that some of these converted Japanese remained permanently in Mexico.²

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1 Ed. note: A probable reference to José Mariano Beristáin de Souza's *Biblioteca hispano-americana septentrional* (Mexico, 1816-21).

2 Ed. note: A gratuitous assumption, unconfirmed anywhere else. The rest of Nuttall's presentation is too full of errors to be worth reproducing.

**HISTORIA
DEL REGNO DI
DEL GIAPON
DELL' ANTICHITA, NO
E VALORE DEL SVO R
IDATE MASAMVNE,
DELLI FAVORI, C' HA FATTI
alla Christianità, e desiderio che tiene d'esser Christiano,
e dell'aumento di nostra santa Fede in quelle parti.
*E dell' Ambasciata che hà inviata alla S.^{ta} di N.S. Papa PAOLO V.
e delli suoi successi, con altre varie cose di edificatione,
e gusto spirituale de i Lettori.*
**Dedicata alla S.^{ta} di N. S. Papa PAOLO V.
*Fatta per il Dottor Scipione Amati Romano, Interprete,
& Historico dell' Ambasciata.*****



IN ROMA, Appresso Giacomo Mascardi. MDCXV.

Con licenza de' Superiori.

4. The History of the Kingdom of Oshu, by Scipione Amati

Table of contents of the present History.

Chap. 1—Of the greatness and fertility of the Kingdom of Voxu.

Chap. 2—Of the nobility and antiquity of the House and family of the King of Voxu.

Chap. 3—Of the valor, excellence, and great district of Idate Masamune, King of Voxu.

Chap. 4—How Father Fray Luis Sotelo acquired his friendship and communication with the King of Voxu at the Court of Iendo [Edo].

Chap. 5—How Father Sotelo went to the Kingdom of Voxu as a guest of the King and was invited to eat at the Palace.

Chap. 6—How Father Sotelo made many sermons to the King about Catholicism.

Chap. 7—How the King of Voxu confessed that the law of God was holy and good.

Chap. 8—How the King published an **edict** to have the law of God preached and that his whole Kingdom was to be baptized.

Chap. 9—How the King ordered that a house of idol worship be levelled.

Chap. 10—How many people of the Kingdom were baptized [after] seeing the destruction of the idols.

Chap. 11—Of the return of Father Sotelo from the Kingdom of Voxu to the Emperor's Court, and of the reason he had for returning.

Chap. 12—Of the persecution, which on account of the discord between the Christian nobles and the leaders of Japan, etc.

Chap. 13—Of the persecution, which was started by the Prince in Iendo: of the illustrious martyrdom of 28 Japanese Christians; of the imprisonment, condemnation to death, and liberation of Fr. Sotelo.

Chap. 14—How Fr. Sotelo obtained his freedom, returned to the Kingdom of Voxu and what happened to him there.

Chap. 15—Of the increase in the Christianity in the Kingdom of Voxu with the coming of the Father, and how he embarked with the Embassy for Spain, and Rome.

(Facing page) **Title page of the History of the Kingdom of Oshu by Amati, 1615.** *Its translation is as follows: "History of the Kingdom of Voxu in Japan, of its antiquity, the nobility and valor of its king Idate Masamune, the favors he has done to Christianity, his desire to become Christian, and the increase of our holy Faith in those parts. Of the embassy that has visited his Holiness Pope Paul V, and of its success, with other various things for the edification and pleasure of the readers. Dedicated to his Holiness Pope Paul V. Written by Doctor Scipione Amati Romano, interpreter and historian of the Embassy. Rome, at the press of Giacomo Mascardi, 1615. With the permission of the Superiors."*

Chap. 16—How the ambassadors arrived at the port of Acapulco and were received by the Spanish.

Chap. 17—How the ambassadors arrived at Mexico, pursuing the voyage to Spain.

Chap. 18—How the ambassadors were received with great pomp in Seville.

Chap. 19—How the ambassadors left Seville, passed through Córdoba, Toledo, on the way to Madrid.

Chap. 20—How the ambassadors entered into Madrid.

Chap. 21—How the ambassadors visited the Duke of Lerma, and other grandees.

Chap. 22—How Ambassador Faxecura [Hasekura] was baptized in the royal church of the discalced in Madrid.

Chap. 23—How the ambassador left Madrid for Rome.

Chap. 24—How the gentlemen ambassadors left Our Lady of Monserrate bound for Barcelona.

Chap. 25—How the gentlemen ambassadors arrived at Genoa from Savona.

Chap. 26—How the gentlemen ambassadors left aboard a galley from Genoa, bound for Civita Vecchia.¹

Chap. 27—How the ambassadors arrived at Rome, the see of His Holiness, etc.

Chap. 28—How the gentlemen ambassadors made their solemn entry into Rome.

Chap. 29—How the gentlemen ambassadors went to give obedience to Our Lord.

Chap. 30—How the gentlemen ambassadors began to visit [their eminences] the Cardinals.

Chap. 31—How the secretary of the ambassador was baptized, and confirmed in St. John Lateran, and of other attentions and honors made to the ambassadors.

[Ed. Note: The King of Oshu was then called Date Masamune in general, but the formal name he had adopted was Matsudaira Mutsunokami. In Chapter 15 of the above book, Fr. Sotelo told the writer that the Court of the King of Oshu was located in the City of "Xandai", i.e. Sendai. By the way, Meriwether says that the main port of the kingdom was Shiogama; it is still located at the mouth of the river on which the castle town of Sendai is built. When Fr. Sotelo left Japan, he took with him the only two other religious then in the kingdom, a Father Ignacio and a Brother Diego, leaving the churches in the hands of Japanese preachers. This Brother Diego may be the same person as the Father Diego de San Francisco who wrote an account of the embassy published at Manila in 1525 (See Source N° 7 above). The butler or majordomo of the Japanese ambassador was a European by the name of Gregorio Matias; he accompanied his employer as far as Rome.]

1 Ed. note: Civitavecchia is an Italian port about 70 km. NW of Rome.

5. Letter from the King of Oshu to Pope Paul V, dated Sendai 9 October 1613

Litterarum exempla Regis Voxu Iaponi ad Paulum Quintum Pont. Max.

Magni, et vniversalis, Sanctissimiq. totius, Orbis Patris Domini Papæ Pauli Quinti pedes cum profunda summissione, & reuerentia osculando Idate Masamune in Imperio Rex Voxij, suppliciter dicimus.

Cvm venisset Pater frater Ludouicus Sotelo Ordinis sancti Francisci religiosus ad meum Regnum & in eo Christianā legem prædicasset, me inuisit, ab eoq. eam audiui, & mysteria multa, quæ de ritu sunt, & ceremonia Christianorum, aperuit, que same in corde recordens, & perscrutans cognoscens vera esse, & salubria, suscipere profiterenda, nisi me aliqua negotia deturbarent, & inexcusabiles causæ detinerent, si tamen pro nunc ego non valeam, cupio statim meas gentes, & subditos populos Christianos fieri; hoc, vt scëliciter eueniat, ad me mittas quæso Beatissime Pater, Religiosos Ordinis sancti Francisci, qui de obseruantia nuncupantur; hos enim præcipuè diligo, & obseruo; tua vero Altitudo ipsis amplè concedere non horreat omnes licentias, fauores & quæcumque alia ad id necessaria. Ego autem iam terram hanc ingressos Adiuuare non desistam: sed in Monasteriis ædificandis, & in alijs rebus, quibus potero beneficijs inseruiam; similiterque expostulo, vt in meo Regon disponas, gubernes, instituas, omnia ea quæ ad propagandam sanctam Dei legem vtilia tibi fore lacuerint, præcipuè, vt in eo instituas, & crees quendam magnum Praelatum instanter supplico, cuius obseruantia, & sollicitudine omnes, qui in eo habitant, quam pridie Christianos fieri non dubito; de ipsius autem expensis, & redditibus ne quæso anxius sis, quia vt copiose fiat, nostræ sollicitudinis, & curæ propium esse volumus.

Cuius rei causa ad te mitto præfatum fratrem Ludouicum Sotelo legatum meum, à quo possis de corde meo, quæ tibi visa fuerint sciscitari; optime namque nouit, quæ circa prædicta in eo sunt, & hæc, vt effectum habeant ipsi reganter misso beneuolas aures concedat, & honorem præbeat tua Beatudo, cui etiam comitabitur quidam nobilis eques domus meæ, qui Faxecura Rotuyemon [sic] nominatur, qui similiter legatus meus existit, vt ambo mei vices agentes obsequij, & obedientiæ causa ad sanctissimam vsque Romanum Curiam peruenientes tuos beatissimos pedes pro me osculentur, & si forte prædictus Pater frater Ludouicus Sotelo in via fuerit vita functus quilibet alius ab ipso designatus, vt legatus ad te admittatur tanquam si ipse viueret.

Cognoui præterea, quod meum à Nouæ Hispaniæ Regnis, quæ potestati, ac ditioni potentissimi Regis Hispaniæ Philippi subsunt, non, multum distat; qua propter cum desiderio communicandi cum ipso, & cum illi Christianorum Regnis, eius amicitiam exopto, quod equidem sic fore confido si tua auctoritas interueniat, precibus humiliter peto, vt hoc Altitudo tua incipiat, & ad finem vsque perducatur, maxime quia necessaria via religionis à te in hoc Regnum missis est. Præ omnibus pro me orabis omnipotentem Deum, vt ad eius amicitiam valeam peruenire. Si vero in hoc Regno aliqua videris tuo obsequio, & voluntati gratiosa, iubeat Altitudo tua, quoniam, vt voluntati tuæ respon-

deamus, totis viribus adimplebimus. Hunc autem licet exigua sint dona, quia tamen ex longinqua regione adueniunt, cum reuerentia, & timore pauca, ex Iapone tibi offero. In omnibus alijs nos remittimus ad prædictum Patrem Sotelo, & Equitem Rotuyemon, & ea quæ ex parte nostra tractauerint, & rata fecerint, ipsa & rata esse volumus.

Ex Ciuitate, & Curia nostra Fendai [sic] anno decimo octauo ætatis Quecho quarto die Lunæ nonæ, idest Anno salutis Millesimo sexcentesimo tertio decimo. Pridie Nonas Octobris.

Cognomen dignitatis: Matcundayra Mutcunocami.

Nomen, & Cognomen Regis: Idate Masamune.

Translation of the above letter

Copy of the letter of the King of Oshu in Japan to Paul V, Supreme Pontiff.

I, Date Masamune, King of Oshu in the Japanese Empire, prostrate myself at the foot of the great and universal and most holy Father of the whole world, our Lord Pope Paul V, with deep submission and reverence, and say:

With the coming of Father Fray Luis Sotelo, religious of the Order of St. Francis, to my kingdom and his preaching of the Christian law in it, he approached me and let me hear the many mysteries regarding the rite and ceremony of the Christians. Opening my heart and recognizing it to be true and healthy, susceptible to be beneficial, and, unless other things prevent it and inexcusable causes detain it, even if I do not wish it [myself] for now, I wish that my people and subjects become Christians at once. In order to make this happen, Most Reverend Father, send me religious of the Order of St. Francis, who are of strict observance and whom I specially cherish. I intend to give this a beginning and would truly like to have your Highness deign to grant all licences, favors and whatever else that may be required for it. I however will provide the land to ensure that the income will not cease; but for the building of the monasteries and, among other things, I may be able to provide. Similarly, I expostulate that, in order to dispose, govern, institute everything that may be useful for the propagation of the law of God in my kingdom, I beg you to institute in it a big Prelate [i.e. bishop], under whose observation and solicitude everyone who live in it will doubtless become Christians. As for his expenses themselves, please do not worry about the rental income, as I wish it to be plentiful and to be entirely at the charge of my own court.

For this reason I send you Father Fray Luis Sotelo as my ambassador, whom I keep in my heart of whom you may, if you wish, about the dispositions of my heart, because he knows perfectly well what my heart feels about the above-mentioned subject matters, and, in order to fulfill them, I beg Your Holiness to lend to this ambassador a favorable ear, and to welcome him with honor. This Religious is to be accompanied by a noble knight from my house, whose name is Faxecura Rotuyemon [sic], who is also my ambassador, so that both will act as my plenipotentiaries and, for reason of obedience, should they reach your most holy Roman court, they are to kneel at your most

blessed feet for me and, should Father Fray Luis Sotelo lose his life along the way, the other is already designated to act as ambassador and should be admitted in the same manner as if the former were still alive.

Besides, I have learned that it is not far from my kingdom to that of New Spain, which is under the authority and direction of the most powerful King Philip of Spain; hence my desire to have communication between it and that kingdom of Christians, and obtain its friendship, something I am confident of getting if your authority intervenes, which I humbly beg Your Holiness to undertake and see through the end, above all because that kingdom is the necessary way station for the Religious you sent to my kingdom. Please pray almighty God for me so that He may be amenable to me. May it please your Highness to give an order, out of liberality and benevolence; I accept whatever you will decide and beg you for it with all my strength. May I be allowed to send some small gifts from here; they nevertheless come from the distant region of Japan, and I offer them to you with reverence and a little fear. In everything else I defer to Father Fray Sotelo and to Knight Rotuyemon [sic]; they will act on my behalf and make decisions, as is my wish.

From the city and our court of Sendai, on the 18th [year of the] era of Keicho, the 4th day of the 9th lunar month, i.e. on the eve of the nones of October [6 October] 1613 A.D.

[Honorary surname:] Matsudaira Mutsunokami.

[Name and surname of the King:] Date Masamune.

6. Answer given by Mr. Pietro Strozzi, on behalf of the Pope

Petri Strozæ Smi. D.N. Secret. Apostol. Domestici Reponsio.

Iucundissimum Sanctissimo Domino Nostro Nuncium attulistis, Oratores piè, ac religiosè Dei Sacerdos Ludouice, & Eques generosè Philippe Faxecura Idatem masamunem Regem Voxij, cuius tam latum inter Iaponicos Imperium, tam amplæ, ac validæ copiæ, atque vires, adeo firma præsidia, cum ex continuo, expeditoq. belli apparatu, tum ex arctissimo, ac duplici cum summo Iaponiæ Rege affinitatis vinculo; succensum diuini amoris ardore, Christianam fidem recipisse, & adhuc Cathecumenum, fidei propagationem, verumq. Dei cultum apud suos summo zelo curauisse, ac vos eadem de causa ad sanctam Apostolicam Sedem legauisse. Gaudet summopere Sanctitas sua, & Deo gratias ingentes agit, quod ministerij sui Apostolici tempore, Christi Domini Euangelium sollicitè audiri in Orientalibus Iaponiæ partibus cæperit, eiusq. rei Nucium allatum esse trigesimo tertio anno postquam ex Occidentalibus illius amplissimæ Insulæ regionibus primi Christianorum ad summum Pontificem legati Nauem conscenderunt. Quasi vero spes, quæ affulserat absoluendi per totum terrarum Orbem prædicationis Euangelicæ circulum, adimpleri, ac perfici debuerit mysteriosa annorum periodo, qua humani generis Redemptor in terris peregrinari dignatus est.

Diuina igitur misericordia fretus Sanctissimus Dominus Noster vtique sperat, Regem Idatem quantocyus candidam ex fonte sacri baptismatis vestem sumpturum, sicut ad eius animæ salutem illum efficacissimè hortatur. Qua fiducia amantissimè recipit vna his venerabilibus fratribus suis S.R.E. Cardinalibus hanc eius voluntatis declarationem, delatumq. per vos sibi, ac sanctæ Sedi obsequium, ac venerationem Et Deum toto cordis affectu prectur, vt per immensam eius bonitatem perficiat, quod per ineffabilem suam clementiam in Rege Idate incepit, nihil & ipse interea prætermisurus, vt quantum cum Domino fieri poterit, ipsius Regis pijs, ac iustis desiderijs satisfiat, subiectorumq. ei populorum spirituali solatio opportunè prospiciatur. Sic me vobis respondere iussit. Dixi.

Translation of the above answer

Answer by Mr. Pietro Strozzi, secretary of the Apostolic Household, on behalf of the Supreme Pontiff.

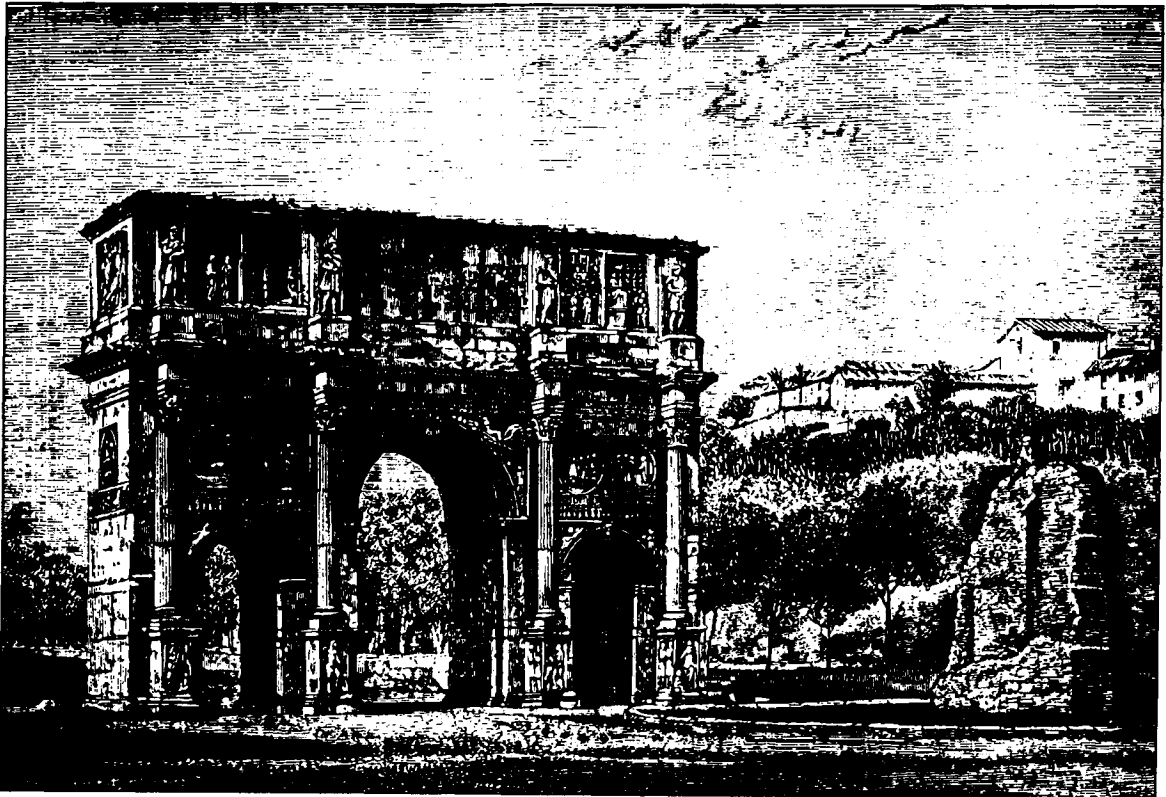
I am very happy, as the messenger of our most holy Lord, to hear from the pious and religious priest Luis and the generous Knight Felipe Faxecura about Date Masamune, whose kingdom of Oshu in the Empire of Japan is so vast, with many valiant troops and forces, besides some strong garrisons, always in a state of readiness for war, then a very cold one, and with a very friendly link with the King of Japan. Motivated by the ardor of divine love, he has received the Christian faith and so far has taken care of the Catechumens for the propagation of the faith and the cult of the true God among his people, and has also sent you as ambassadors to the Holy See. His Holiness is extremely happy and gives huge thanks to God because, during the time of his Apostolic ministry, the gospel of Christ, our Lord, has begun to be happily heard in the eastern parts of Japan, from whose king the messenger has brought word 33 years after the first Christians boarded a ship to come as ambassadors to the supreme Pontiff from the numerous islands of the western region.¹ As if true hope, which will flow completely around the circle of the globe of the earth, by absolving it with the preaching of the Gospel, should have taken such a mysterious period of years; this is worthy of the pilgrims of the Redeemer of mankind in the world. Therefore, our most Holy Father relies on divine grace and longs for the time when King Idate will follow you to the font of holy baptism, and to that end have you urge him very strongly to do so in the interest of the salvation of his soul. The declaration of his pious will was received with a very loving trust by his venerable brothers, the Eminent Cardinals here, and the admiration and veneration of the holy apostolic See were expressed by them through you.

And let us implore God from the bottom of our heart that He may bring forth His immense goodness, since, through his ineffable clemency, he sends to King Idate nothing that he has not already sent in the meantime, in order that he may become with

¹ Ed. note: He refers to the first Japanese embassy to Rome that originated from the kingdoms of Arima, etc. in 1582 and reached Rome in 1585, I believe, by way of India.

God's help the pious and just King that he desires to be, and send some timely spiritual consolation for the benefit of his subjects and people.

Such is my fair answer to you. I have spoken.



The Arch of Constantine near the Colosseum in Rome. *Since Constantine had been the first Roman emperor to issue an edict protecting the Christians, this arch in his honor was no doubt shown to the visiting Japanese embassy to Rome in 1615. (From Thomas H. Dyer's *The City of Rome*, London, 1883)*

RELACION

BREVE, Y SUMARIA DEL

Edicto que mandó publicar en todo su Reyno del Bojú, vno de los mas poderosos del Iapon, el Rey Idate Masamune, publicando la Fe de Cristo, y del Embaxador que embia a España en compañía del reuerendo Padre Fray Luys Sotelo Recoleta Francisco, que viene con embaxada del Emperador del Iapó, hijo de Seuilla, y lo que en el viage le sucedio.

DEsta gran Ciudad de Seuilla, tan conocida en el mundo por su nombre, que en las partes mas remotas del no se absconde la grandeza de su valor, y q es como patria vniuersal de todas las naciones del, hallado cada vna de por sí su centso, siédo recibidas, acariciadas, y tratadas de sus nobles hijos con el amor que a sus mismos naturales; salio della vno de los muchos que aluzido tanto por el mundo, así en letras, como en armas, que es el Reuerendo Padre Fray Luys Sotelo año de mil quinientos nonenta y nueue Descalço, de la orden del Seraphico Padre S. Francisco cō feruentissimo desseo del augmento de nuestra santa Fe, remedio, y prouecho de las almas, a cuyo piadoso intento concurriendo Dios con su fauor, se le dio tal, que en breue tiempo, y con menos peligros, y trabajos que promete vna embarcacion tan prolixa, y larga como la del Iapon, llegó a el saluo, y libre de todo; donde entró con tan buena fortuna, ayudado del claro ingenio que todos los hijos desta dichosissima ciudad tienen, y del feruor, y desseo espiritual del bien comun, que en pocos meses se hizo tan capaz de la lengua, que pudo començar a comunicarse, como lo hizo, de manera, que señoreó las voluntades así del Emperador, y su hijo, como las de los demas Reyes, y grandes señores de aquel Imperio, con aplauso, y amor general de toda la nacion; con lo qual, á sido infinito el aumento de los fieles, el acrecentamiento de Iglesias, y doctrinas, y la mucha fe, y deuocion que se vá descubriendo en ellos cada dia: sean dadas infinitas gracias a Dios nuestro Señor por todo.

¶ Despues de auer entédido el Emperador del Iapon la suma Magestad, y Monarchia del poderosissimo Rey de las Españas, y desseoosissimo de comunicarle, entró en acuerdo de embiarle Embaxador, porque teniendo trato con las Filipinas, y demas Reynos comarcanos, le parecio que con el de la Nueva Es-

paña

7. Brief and summary narrative of the Edict of King Idate Masamune,

one of the most powerful of Japan, has ordered be published throughout his Kingdom, publishing the Faith of Christ, and of the Ambassador whom he sends to Spain in the company of the reverend Father Fray Luys Sotelo, Franciscan recollect, who comes with the embassy of the Emperor [sic] of Japan, a native of Seville, and what happened to him during the voyage.

From this great City of Seville, whose name is well known in the world, where the greatness of its valor is not hidden from its most remote parts, and which is like the universal homeland of all its nations, each one of them considering it as its center, being welcome, cherished, and treated by its noble sons with the same love reserved for its own natives. From it has come out one of the many who have shone so much throughout the world, by their pen and their sword, I refer to the Reverend Father Fray Luys Sotelo who, in the year of 1599, as discaled of the Order of the Seraphic Father St. Francis, with a very fervent desire for the increase of our holy Faith, the remedy and progress of souls, to whose pious intention God in his favor concurred, and gave so much of it to him that in a brief time and with fewer dangers and hardships that such a time-consuming and long voyage as that of Japan that he got there safe and sound. He entered there with such a good fortune that, assisted by the clear mind characteristic of all the sons of this most famous city, fervor and spiritual desire for the common good, in a few months he became so able with the language that he was able to begin communicating, as he did, in such a way that he controlled the will of the Emperor as well as that of his son, and those of the other Kings and great lords of that Empire, with the applause and general love of the whole nation. Hence, the increase of the faithful, the addition of Churches and teaching centers, and the great faith and devotion that is found in them every day. Let us give infinite thanks to God our Lord for everything.

After the Emperor of Japan had heard of the supreme Majesty and Monarchy of the most powerful King of all the Spains, and being very desirous to communicate with him, he entered into an agreement to send him an Ambassador, because, already trading with the Philippines and the other neighboring kingdoms, it seemed to him that his greatness would be increased by trade with New Spain

pañá, y amistad de nuestro Rey, yendo y viniendo Nauios, y merced de Dios, se aumentaria su grandeza: para lo qual, pidió al Padre Fr. Luys Setelo, que por el seruicio de Dios, y de su Rey, se dispusiese a tomar a su cargo esta impreñia. Lo que acató con mucho gusto, y humildad, mandólele dar vn nauio con todo lo necesario, y ya auizado, y puesto a punto, no fue nuestro Señor seruido que por entónçes se hiziesse este viaje, sobreviniendole vna enfermedad tan graue, que lo pudo estoruar.

¶ Partio en nombre del Reuerendo Padre Fr. Luys Setelo vn Religioso de su Orden, de cuyo suceso de viaje no se sabe, mas de que en quatro años que avrá que salio, no á parecido muerto, ni viuo: y esta dilacion á sido causa de disponerse el dicho Padre a partirse, forçado del peligro que corrian las cosas, así del seruicio de Dios, como de la Magestad Catholica, por causa de las cōtinuas ofertas que Holandeses, y Ingleses le hazian al Emperador si se confederasse con ellos, ofreciendole muy grandes commodidades, todas en perjuizio del Rey nuestro señor; a que oponiendose el dicho Reuerendo Padre declaró al dicho Emperador que naciones eran, la variedad de sus festsas, y la poca estabilidad que tenian en la Fe de Iesu Christo, con otras muchas cosas tan viuas, y persuasorias, que mediante el fauor de Dios bastaron a reduzirle a la mejor opinion.

¶ Pidióle con esto que supuesto que se hallaua con buena salud, y el cambio con su doctrina, a que estaua tan aficionado, que cada dia le hazian mil años de verse seguro en la amistad de su Rey, que siguiessse el comenzado viaje, prometiendole en el inter no innouar cosa ninguna, hasta ver de buelta su persona, o a todo acontecimiento, respuesta de su embaxada.

¶ Despidiose del Emperador, y de su Hijo, y demas Grandes, con el sentimiento que pedia el amor de perdida de tan santa conuersacion, y doctrina, y despues de abrazos embultos con algunas lagrimas, se embarcó, encomendandose, y encomendandolos a Dios nuestro Señor, y prometiendo al Emperador la mayor diligencia posible en la breuedad de su buelta.

¶ En el discurso de la larga comunicacion que el Reuerendo Padre Fray Luys Setelo tuuo en este Imperio, fue Dios seruido cayesse tan en gracia del rey de Bojù, q̃ no solo le vino a reduzir al conociemto de nuestra santa Fe, pero a obligar por edicto, y mandamiento expreso a todos sus vasallos a recibir el agua del santo Bautismo, haziendo su particular Embaxador a su Santidad, y Magestad Catholica, con sus dones de mucha estimacion, y cartas de tanta sumission, que claramente se le conoce el efecto, e impresion que en su Real pecho el verdadero conocimiento de Dios á hecho, y lo que á podido en todo su Reyno el dicho Padre con su piedad, y santo zelo.

¶ Es este Rey Idate Masamune hombre belicosissimo, y poderoso, temido, y respectado en todo su Reyno, que es el mayor de los del Japon, y hombre que sustenta muy auentajados exercitos, y está en predicamento de suceder en el Imperio, muerto que sea el que oy reyna: pucs enterado en las cosas de la santa Fe,

and friendship with our King, with ships and merchandise going and coming. For this reason, he asked Father Fray Luys Sotelo, for the service of God and of his King, to prepare himself to undertake this enterprise. He accepted with much pleasure and humility. It was ordered that a ship be given to him with everything necessary, but when it was already supplied and ready to sail, our Lord willed that he would not then make this voyage [in 1610], by sending him an illness so serious as to prevent him from doing so.

Another religious of his order [i.e. Fr. Muñoz] left on behalf of the Reverend Father Fray Luys Sotelo but nothing is known about the voyage; even after more than four years after his departure, he had not appeared, alive or death. This delay was the cause of the said Father getting ready to leave, forced by the danger that the things concerning the service of God, as well as those of his Catholic Majesty, were encountering, on account of the continuous offers that the Dutch and the English were making to the Emperor if he became their confederate, by offering him very great facilities, all in prejudice to the King our lord. When the said Reverend Father in opposition declared to the said Emperor what kind of nations they were, the variety of their sects and the little stability they had in the Faith of Christ, and many other things with such a lively and persuasive way that through God's favor they were sufficient for reducing him to the better opinion.

He asked him, given that he found him in good health and his preaching, of which he was much fond, was also healthy, that every day of waiting for the friendship of his King was like a thousand years, he should continue the previous voyage. He promised him that in the meantime he would not make any innovation, until he saw him again in person, or in any event, received an answer from his embassy.

After saying good-bye to the Emperor, to his Son, and the other Grandees with the feeling that the love of losing such a great conversation and teaching, and after placing their arms around one another with some tears, he embarked, committing himself and them to God our Lord and promising to the Emperor all possible diligence to shorten his return.

During the course of the long communication that the Reverend Father Fray Luys Sotelo had with the Empire, God was served that he received such a great favor from the king of Bojú that, not only he came to reduce him to the knowledge of our holy Faith, but to get him, by edict, to give an express order to all his vassals to receive the water of holy Baptism. He made him his private Ambassador to his Holiness, and to the Catholic Majesty, with his much esteemed gifts and letters of such submission that the effect and impression that the true knowledge of God has made in his royal heart are clearly seen, as well as what the famous Father has been able to do in his whole kingdom with his piety and holy zeal.

This King Idate Masamune is a very bellicose man, powerful, feared, and respected in his whole kingdom which is the greatest one in Japan, and a man who maintains very large armies and is expected to become the next emperor, once the present one dies. Well informed about the things of the holy Faith,

ra Fe, y pareciendole derecho, y verdadero camino de saluacion, y aun medio para acrecentar, y asegurar su estado, procura por el dicho Embaxador la alianza, y confederacion de la sacra Magestad Catholica, pidiendole Religiosos Predicadores que les enseñen las cosas de Dios, y declaren el Santo Evangelio; auviendo hecho sobre esto tan buenas capitulaciones, y conciertos, que no sólo muestra en ellas el aumento que se á de seguir en las cosas de la extensión de la Fe, pero en las del seruicio de su Magestad, y bien comun de sus Reynos.

¶ Vino este Embaxador (que es hombre de persona graue, autoridad, y calidad) en vna Naue de quinientas toneladas del dicho Rey de Bojù, la qual á dexado en Nueva España a muy buen recaudo de guarda, y acompañamiento, pareciendole passaria có mas comodidad sin el mucho q̄ traya, fuera del ahoro de los excelsiuos gastos, y así se determinó partir con hasta treynta personas por todas, con q̄ llegó a España en compañía del Reuerendo padre fray Luys Sotelo, el qual dio luego auiso de todo al señor Conde de Saluatierra Alsitte de esta insigne ciudad de Sevilla.

¶ Dale cuenta entre otras cosas de como el rey de Bojù escribe a su señoria, pidiendole con todo encarecimiento honre a su Embaxador, y encamine, para que con mas comodidad, y seguridad haga su viage, de cuya honra le podra nacer mayor conocimiento, así de las grâdezas de España, como de los nobles caballeros, y ministros della.

¶ Y por si le ha escrito su Paternidad a su Señoria en el particular de sus sucesos (de cuya carta se ha substanciado lo arriba dicho) juntamente suplicando le le honre su Señoria de manera, que merezca parecer digno hijo (así de tan santa, y gran Religion, como la del Serafin, cuyos hijos tienen casi abraçado el mundo, y a costa de cuya sangre tantas almas gozâ de Dios) como deste lugar, digno no solo de ser cabeça de España, mas del mundo todo, pues por diueras partes del ha auido, y ay tan insignes varones, que le mandan, y luzen con tantas ventajas de los demas.

¶ Y acercade la persona del Embaxador le suplica su Paternidad le regale, y acaricie con su acostumbrada largueza, y generosidad, honrandole de manera, que le haga conocer lo mucho que su Señoria vale, y puede, y lo que las Republicas Cristianas, y nobles dellas estiman, y fauorecen causas semejantes, y en particular por venir encomendado a vn hijo de Sevilla, y de padres, y abuelos, que tanto han seruido a su Señoria.

¶ Dize, q̄ con esto se verificarâ el buen cõcepto, q̄ por esta parte el señor Embaxador trae, hallando el cumplimiento de sus esperanças, y de las promessas que su Paternidad le tiene hechas, con que serâ nuestro Señor mas seruido, y vn conocido medio para q̄ su santa ley sea en âqllas partes promulgada, para el remedio de tantas almas, y que la nobleza de su Señoria seria mas conocida, agradecida, y estimada en los fines de la tierra, de los quales inuocando su nombre, tiene el dicho Embaxador, cõfiado de hallar en su Señoria el abrigo, y amparo, que en la corte del Rey de Bojù su señor.

¶ Tambien

which seems to him the correct and true way to salvation, and even a means to increase and make his state more secure, he tries by the said Ambassador to get the alliance and confederation of the sacred Catholic Majesty, asking him for religious preachers to teach them the things of God and proclaim the Holy Gospel. Having made such good contractual arrangements and agreements about this that not only does he demonstrate the increase that faith has to follow in things concerning the extension of the faith, but in the service of his Majesty and common good of his kingdoms.

There came this Ambassador (who is a man of serious personality, authority, and rank) in **a ship of 500 tons** of the said King of Bojú, which he has left in New Spain under the care of a guard and retinue¹ as it seemed that he would make the passage with more comfort without the many that he was bringing along, besides the saving in the excessive costs, so he made the decision to leave with up to 30 persons in all, with whom he arrived in Spain in the company of Reverend Father Fray Luys Sotelo, who then sent an advice to the Count of Salvatierra, the assistant of this renowned city of Seville.

He gave him an account, among other things, regarding what the King of Bojú had written to his Lordship, begging him to honor his Ambassador with all endearment, and to make arrangements so that his voyage would be made with more comfort and security; such an honor would allow him to get to know better, not only the grandeur of Spain but her noble knights and ministers.

His Paternity has also written to his Lordship on behalf of himself about the detailed events of his voyage (the substance of which letter is contained above) begging his Lordship to please honor him so that he may appear as the worthy son (not only of such a holy and great religion, but of the Seraphic [St. Francis] whose sons cover almost the whole world and have provided so many souls to God by their blood) of this place, worthy not only of being the capital of Spain but of the whole world, given that so many of her famous sons have gone to its many diverse regions to govern and to outshine the others so well.

And regarding the person of the Ambassador, his Paternity begs him to entertain and cherish him with his accustomed largesse and generosity, and to honor him in such a way as to show him how much his Lordship is worth and can do, and the extent to which the Christian republics and their nobles esteem and favor similar causes, specially since a son of Seville has come with a commission, and his fathers and grandfathers have so much served his Lordship.

He says that in this manner the good reputation that the Ambassador brings to these parts will be confirmed, thus complying with his hopes and the promises that his Paternity has made to him, hence our Lord will be better served, and a known means of promulgating his holy faith for the remedy of so many souls, and of making the nobility of his Lordship better known, thanked and esteemed in the ends of the earth.

1 Ed. note: It appears that most of the 80 samurai did not go beyond Veracruz.

¶ Tambien suplica a su Señoria, que recibiendo sus buenos desſcos ſe ſigna de honrarle, y honrar ſu patria con hazer verdaderas las grandezas que della tiene publicadas, cuya reſolucion queda aguardando con la ſeguridad que promete ſu mucho valor, y Criſtianidad.

¶ Todo lo qual para el ſeñor Conde de Saluatierra ſolo ſiruió de auiso, pues para acudir ſu Señoria a ſemejantes muestras donde interuiene el ſeruiſio de Dios nueſtro ſeñor, y de ſu Rey, notenia neceſſidad de exhortacion, ni ruegos, ſiendo ſus mayores guſtos hazer conocer al mundo el animo, y valor grande que de ſu coſecha tiene.

¶ *Copia de vnacarta que embió el Embaxador del Japon a la ciudad de Seuilla, dando auiso de ſu llegada a eſpaña, y a que, deſſeando ſu gracia, y ſauor.*

EN el Japon Idate Maſamune Rey de Bojù mi ſeñor, aviendo oydo las coſas de la Santa Ley de Dios, y juzgadolas por ſantas, y buenas, mandó en ſu Reyno ſe publicaſſe, que todos ſus vaſſallos fueſſen Criſtianos. Y para eſſo ſabiendo que la ſuprema mageſtad de eſpaña es grande, y poderoso, y Rey de Criſtianos, y el ſeñor Papa es la cabeça, y Prelado de todos los del mûdo, me mandó viniſſe con el padre fray Luys Sotelo a adorar a los dos con temor, y reuerencia. Sabiendole en el Japon la grandeza de eſta noble republica, y ſu patria del ſeñor padre fray Luys Sotelo, lo eſtimó el Rey mi ſeñor tanto, que de propoſito embia embaxada a vueſtra Señoria: y hallandome ya cerca con gran contento que dello tengo, le doy auiso; y a eſto ſucedirá yrle a beſar las manos a vueſtra Señoria: el ſeñor padre fray Luys Sotelo dará auiso de las demas coſas menudas, y aſi no me alargo.

¶ Con reſpeto reuerencial deſico caer
en gracia de vueſtra Señoria.

De la mar a los veynte y ſeys de la Luna otava. (q̃ es a los treynta de Setiẽbre.)
El año decimo nono de la era Querſo. (que es el demil y ſeyſciẽtos y catorze.)

¶ La firma dize: Faxecura Recuremon.

¶ El ſobre eſcrito dize; *En todo el mundo a la viſta conocida iluſtre Ciudad de Seuilla*

Con licencia, en Seuilla, por Alonſo Rodriguez
Gamarra, en la calle de la Muela.
Año de 1614.

Therefore, by invoking his name, the said Ambassador is confident of finding in his Lordship the same shelter and refuge that he has at the court of the King of Bojú his lord.

He also begs his Lordship that in receiving his good wishes he may be pleased to honor him and honor his hometown by showing the true grandeur that he has boasted about, not doubting that his great valor and Christian beliefs will make it happen.

All of the above was only by way of an advice to the Count of Salvatierra, given that in order to come up with such a show, in matters concerning the service of God and of his King, there is no need to exhort or beg him, his greatest pleasure being to show the world the great spirit and valor that is much part of its character.

Copy of a letter that the Ambassador of Japan sent to the city of Seville, advising of his arrival in Spain, and that he wishes to receive his good graces and favors.

In Japan Idate Masamune, King of Bojú my lord, having heard about the things of the Holy Law of God, and judging them to be holy and good, has ordered an edict to be published to the effect that all his vassals were to become Christians. For this purpose, knowing that the supreme Majesty of Spain is great, powerful and King of Christians, and that the Pope is the head and Bishop of all those in the world, he has ordered me to come with Father Fray Luys Sotelo to worship both with fear and reverence. Having heard in Japan about the grandeur of this noble republic and that it is the hometown of Father Fray Luys Sotelo, the King my lord esteemed it so much that he has sent an embassy to your Lordship for the purpose, and, finding myself already near, with great trepidation, I advise you of my arrival. I intend to go and kiss the hands of your Lordship. Father Fray Luys Sotelo will let you know the other details, and so I do not continue.

I sincerely hope to fall into the good graces of your Lordship.

At sea, on the 26th of the 8th Moon (which is 30 September) of the 19th year of the era of Querso [i.e. Quecho, rather Keicho] (which is 1614).

The signature says: *Faxecura Recuremon [sic].*

The writing on the envelope says: *To the illustrious city of Seville, the most famous in the whole world.*

With permission, in Seville, by Alonso Rodriguez Gamarra, in Muela Street. Year of 1614.

RELACION VERDADERA QUE EMBIO EL PADRE Fray Luys Sotelo de la Orden de San Francisco, a su hermano don Diego Cauallero de Cabrera beintiquatro de Seuilla, en que se da cuenta del Bautismo que se hizo a el Em bajador Japon

MARTES diez y siete de Febrero a las tres de la tarde, fue su Magestad a las descargas, con la Reyna de Francia y las demás hijas, el Principe quedo enfermo y sus hermanos acompañándole: autonos de como auia de ser alli el Bautismo, embiando coches para que fuésemos alla: estaua la yglefia colgada de los dos Reales, y en ella muchos grandes y señores con toda la guardja de su Magestad, que nos acompañó con muchos caualleros y abitos, hasta entrar en la capilla mayor: en cima de las gradas al lado y izquierdo del altar mayor estaua puesto vn altar con todo recaudo de Bautismo, y en las mismas gradas repartio los Japones a vno y a otro lado el mayordomo mayor de la Infanta Códde de Altamira, y el embajador: subio el Capellan mayor de su Magestad don Diego de Guzman a la capilla de la Emperatriz, y alli pusieron asientos y sillas, donde se aguardo a que llegase el Padrino que fue el Duque de Lerma, y la Madrina que señalo su Magestad que fue la Condesa de Barajas, a quien quiere mucho por ser la mas querida de la Reyna.

8. True account sent by Father Fray Luys Sotelo

of the Order of St. Francis, to his brother Don Diego, gentleman residing at N° 24 Cabrera Street in Seville, in which he gives an account of the baptism of the Japanese Ambassador.

On Tuesday, 17 February [1615], at 3 in the afternoon, his Majesty went to the church of the discalced [Franciscan] nuns, with the Queen of France and his other daughters,¹ the Prince being sick and his brothers remaining with him. He let us know that the baptism was to take place there, sending us coaches to take us there. The church was decorated with the royal daises and there were many grandees present, with the whole guard of his Majesty that accompanied us and the many gentlemen and habits as far as the entrance to the main chapel. On top of the steps on the left side of the main altar had been placed an altar and provided with everything for a baptism. The Japanese, and the Ambassador, were distributed on both sides of the same steps by the principal majordomo of the *Infanta*, the Count of Altamira. The principal Chaplain of his Majesty, Don Diego de Guzman, went up to the chapel of the Empress, and there were placed some seats and chairs reserved until the arrival of the Godfather who was the Duke of Lerma, and the Godmother, assigned by his Majesty, who was the Countess of Barajas, whom he likes very much as she is the dearest friend of the Queen.

¹ Ed. note: The wife of Philip III was Margarita de Austria. Their daughter, Ana de Austria, was then betrothed to King Louis XIII of France.

Llegados que fueron los Padrinos, se juntaron todos los Capellanes de su Magestad, y encendiendo muchas velas y hachas, salio vestido el Capellan mayor que fue el Parroco, por el altar el Arcebispo de Toledo con la perlesia en las manos, el qual tambien se hallo presente a este acto.

Hizose el Bautismo con mucha solemnidad, y el Embajador lo rezibio con gran deuocion y afecto y afecto: en acabandole de echar el agua, empezo la capilla Real el Laudate Dominum, con chanzonetás, ministriles, y organos, que parecia la yglesia vn Parayso. Acabado este acto suymos el Embajador y yo a dar las gracias al Parroco, y luego a los Padrinos con breues y discretos razonamientos, respondieron con gran contento, dandole parabien, y pidiendole los encomendasse a Dios: el Duque de Lerma nos tomo a el Embajador y a mi de las manos, diziendo que su Magestad nos llamaua, y nos metio a dentro al quarto Real, a donde salio su Magestad acompañado de la Reyna de Francia y de nas hijas, y de la Infanta monja, hechamonos a sus pies, su Magestad mandandole leuantar se abrazo con grande amor y contento dandole el parabien, y pidiendo le encomendasse a Dios, el Embajador le dixo q se tenia por el mas dichoso hombre del mundo así por verse ya Christiano y cumplidos sus deseos, como por quedar tan honrado y enoblezido, en auer sido esto por ordé de su Magestad y é su Real presençia, y mucho mas por auerle mandado poner su nombre, cosa que aun imaginarla no se atreuiera, si cō su nobleza no preuiniera su cortedad, q daua a nuestro Señor muchas gracias, y a su Magestad el parabien del mucho fruto, que ensabiendose esto en el Japon auia de caufar en las almas, su Magestad respondió que estaua muy contento del que mostraua tener y de uerle Christiano, y confiau en nuestro Señor que por su medio lo auian de ser muchos en su tierra.

La Reyna de Francia y la Infanta monja, mostrando mucho contento y alegría le pidieron los encomendasse a Dios: mando su Magestad luego que lo lleuassen a dentro y mostrassen toda la casa, Doña Maria Manrique, y Doña Maria de Benauides, y otras dos monjas nos fueron

After the godparents had arrived, all the chaplains of his Majesty assembled and, many [regular] candles and four-wick candles having been lit, the principal Chaplain who acted as the parish priest, because the Archbishop of Toledo suffered from palsy in his hands, although he was also present.

The baptism took place with much solemnity, and the Ambassador received it with great devotion and affection. After the water had been poured, the royal Choir began the *Laudate Dominum*; with the small chants, minstrels, and organs, the church seemed like a Paradise. At the end of this act, the Ambassador and I went to give thanks to the parish priest, and then to the Godparents, with brief and discrete comments; they answered with great happiness, wishing him well, and begging him to remember them in his prayers. The Duke of Lerma took the Ambassador and I by the hand and told us that his Majesty was calling us, and he placed us inside the royal quarter. His Majesty came out accompanied by the Queen of France and their daughters, and the *Infanta* who is a nun. We threw ourselves at his feet but his Majesty ordered us to stand. He embraced him with great love and happiness, wishing him well, and begging him to remember him in his prayers. The Ambassador told him that he considered himself the luckiest man in the world, not only because he was now a Christian and his desires had been accomplished, but also for being so honored and ennobled, as all of this had been by order of his Majesty and in his royal presence, and even more so for having ordered that he be given his name [Felipe], a thing that he would not have dared imagine [possible], that his nobility had not prevented his being courteous, that he was giving many thanks to our Lord, and congratulations to his Majesty for the great benefit that would result in the souls in Japan, when they would learn about this. His Majesty answered that he was very happy to see how it turned out and to see him a Christian, and that he trusted that our Lord would make many more in his country with his help.

The Queen of France, and the *Infanta* the nun, showing much happiness and joy, asked him to remember them in his prayers. His Majesty then ordered to take him inside and to show him the whole house. Doña María Manrique, Doña María de Benavides and two other nuns

fueron a enseñar toda la casa que es muy Real grandiosa y deuota: en la enfermeria fuimos a ver la Abadesa con la qual voluimos a hallar al Duque de Lerma, el qual dixo al Embajador, que auia sido muy dichosa su venida pues escogiendole por Padrino le auia honrado, tanto por vna parte, y por otra vendria seguro le encomendaria a Dios, y tambien su despacho, el qual se daria orde fuese con mucha breuedad y a su gusto, el Embajador le respondio que quie auia dado honra a el y a toda su nacion era su Excelencia, pues a su sombra la recibia de su Magestad, assi en lo presente como en lo poruenir, y en lo vno y en lo otro le suplicaua hiziese officio de padre

Visto con mucha deuocion todas aquellas capillas y reliquias edificando grandemete aquellas santas monjas. Boluieron nos a llevar a donde estaua su Magestad con la Reyna y Infantas, y el Cardenal de Toledo dixo al Embaxador, q. por no tener manos no auia hecho lo que le auia mandado, pero que aunque sin pies auia venido a hallarse a aquel acto de que yua muy edificado y contento, el Embajador le dio muchas gracias por ello y le suplico le encomendase a nuestro Señor q. le hiziese buen Christiano, fuese derecho a su Magestad q. estaua sentado en vna sillita pequeña hablando con la Infanta y preguntole su Magestad si se auia holgado de ver la casa, y respondio que le besaua los pies por el fauor y merced que le auia hecho en mandarsela enseñar, y en auerle dado nueva vida y ser, haziendole hijo y siervo de Dios en lo espiritual, y en lo temporal su Vassallo, para lo primero mandandole dar la señal de los hijos de Dios que es el santo Bautismo, y assi le suplicaua q. para q. España Ytalia y Japó fuese conocido por su criado y vassallo le hiziese merced de honrarle con la Cruz de Santiago, con que señala y honra a sus vassallos nobles, su Magestad respondio dezilde que he recebido mucho gusto de lo que dize, y tendre memoria de lo que pide, y vos la tendreis de darnos memorial sobre ello.

Preguntome su Magestad si auiamos de yr luego a Roma, yo le respondi que solo aguardauamos su licencia y orden para ello, dixo su Magestad, yo la tengo dada, y con veras le acudiré a ello.

took us and showed us the whole house which is really very grandiose and devout. We went to see the Abbess in the infirmary and found the Duke of Lerma already there, who told the Ambassador that his coming had been very lucky, since he had been honored for having been chosen as Godfather, on the one hand, and on the other, he could count on his prayers and also on an expeditious and courteous dispatch, about which he would give specific orders. The Ambassador answered to him that his Excellency was the one who had honored him and his whole nation, since it was due to his protection that he received it from his Majesty, in the present as well as in the future, and he begged him to act as his father, now and then.

He visited with much devotion all those chapels and relics, thus edifying greatly those saintly nuns. They brought us back to where his Majesty was, with the Queen and the *Infantas*. The Cardinal of Toledo said to the Ambassador that, on account of his bad hands, he had not done what he had been ordered to do, but, even without legs, he would have been present at that act, that he had been much edified by it and happy with it. The Ambassador thanked him profusely and begged him to pray our Lord that he may become a good Christian; he went directly to his Majesty who was sitting on a small chair speaking with the *Infanta* and his Majesty asked him if he had been glad to visit the house, and he answered that he was kissing his hands for the favor and mercy done him in ordering that he be taught, and for having given him a new life and being, by making him a son and servant of God in things spiritual, and his vassal in things material, firstly, by having ordered that he be given the sign of the sons of God which is the holy baptism, and also he begged him that, in order that he be recognized as his servant and vassal in Spain, Italy and Japan, he may do him the favor of honoring him with the Cross of St. James, by which he signals and honors his noble vassals. His Majesty answered by telling me to tell him that he was pleased with what he had said, that he would keep his request in mind, and that I should send him a petition to that effect.

His Majesty asked me if we would then be going to Rome. I answered that we were only waiting for his permission and order to do so. His Majesty said "Consider it done", and in truth he will attend to it.

Pidiendole la mano á su Magestad no nos la quiso dar, dispidiendonos nos salimos por la puerta reglar, donde estauan muchos señores y grandes, y la guardia que nos fue acompañando.

Entramos en los coches a la oracion, y llegamos a san Francisco, donde estaua el Padre Guardian con toda la comunidad, y con Cruz alta, y ciriales, y ministros; nos reciuieron en la yglesia, con Te Deum laudamus, con organos, trompetas, y mucha música de canto de organo, con que se acabo la fiesta, y todos quedamos contentísimos, y dando muchas gracias a nuestro Señor; así del suceso, como de la buena deuocion del houio, que confio en nuestro Señor a de ser muy gran Christiano, y el ynstrumento de muchas almas.

CON LICENCIA:

Impresso en Seuilla, por Diego Perez

We asked to kiss the hand of His Majesty but he refused to give it. Begging leave, we went out by the regular door where many lords and grandees were waiting, and the guard to accompany us.

We boarded the coaches at the hour of the prayer and arrived at St. Francis, where the Father Guardian was waiting with the whole community. He welcomed us into the church with the cross held high, large candlesticks and ministers, with the *Te Deum laudamus*, with organs, trumpets, and much choral and organ music, and this put an end to the feast. We were all left very happy, giving many thanks to our Lord for the event as well as for the devotion of the newly-baptized one who I trust in our Lord will be a very good Christian and the instrument of many souls.

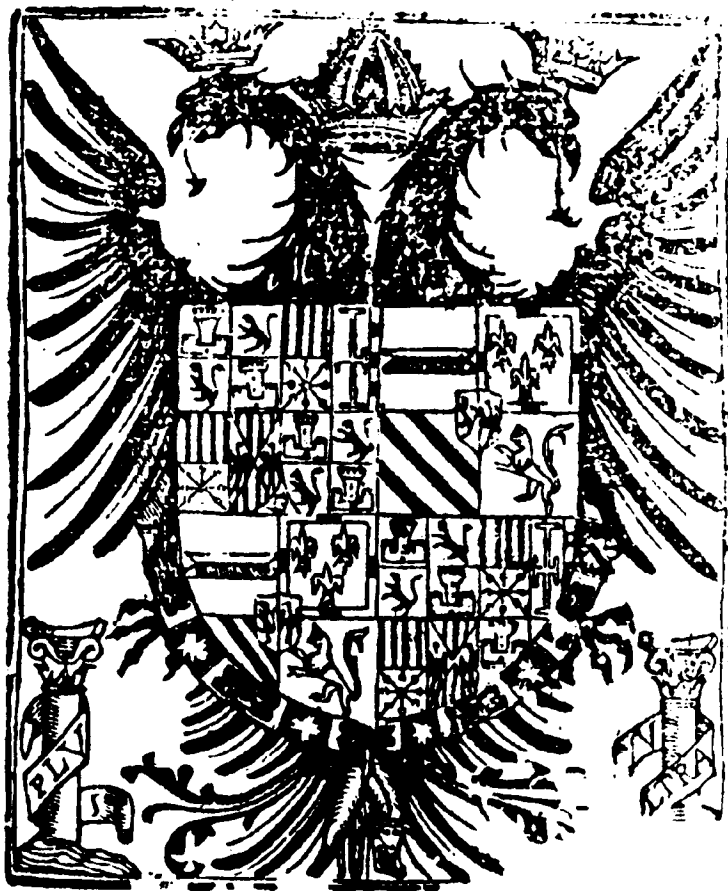
WITH PERMISSION.

Printed at Seville, by Diego Perez.

RELACION VERDADERA DEL

RECIBIMIENTO QUE LA SANTIDAD
del Papa Paulo Quinto, y los mas Cardenales hizieron en
Roma al Embaxador de los Japones, que desta
Ciudad de Seuilla partiò el año
passado.

¶ Escrita por el Padre Fray Luys Sotelo, dende Roma a vn
Religioso graue desta Ciudad.



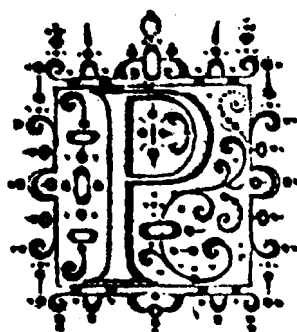
¶ Impresso con licencia del Conde de Saluatierra Asistente de,
Seuilla, por Francisco de Lyra, junto a los Hercules,
Año de 1616.

9. True account of the reception at Rome

which His Holiness the Pope Paul V and some Cardinals gave to the Ambassador of the Japanese, who left this city of Seville last year.

Written by Father Fray Luys Sotelo, from Rome to an important religious of this City.

Printed, with the permission of the Count of Salvatierra, Assistant of Seville, by Francisco de Lyra, next to the columns of Hercules, year of 1616.



DOR auerme vuestra Paternidad mandado le auisasse de todo lo que por acá passasse, lo hago agora, que es la primera ocasion que el tiempo á dado lugar para ello. Primeramente á sido nuestro Señor seruido, que hemos llegado a esta Corte Romana, donde su Santidad, y toda esta Corte an recibido grandissimo contento con la venida de los Japones: en entrando en tierra de su Santidad, embió el Cardenal Burgencio su carroza, con otras tres para nuestra entrada quarenta millas antes de Roma, y repuesto, recamara, gente de seruicio, y comida para toda la gente, y azemilas para el hato, todo con tanta abundancia, y regalo, que no se puede dezir, y vn Prínado suyo, Cura de la Yglesia, que nos acompañasse, como lo hizo, hasta que llegamos cerca de la Ciudad, donde salieron algunos coches, y Cavalleros a recebirnos. Llenaron nos derechos al pie de su Santidad, que nos recibió con grandes muestras de alegría haziendo particular honra al Embaxador. Visitamos luego en su palacio al Cardenal Burgencio, y al Príncipe sobrino del Papa, los quales nos ofrecieron grandes mercedes, y esperamos nos las concederá por la buena voluntad que todos muestran de acudir a estas cosas, por ser tanto del seruicio de nuestro Señor. De alli nos truxeron a San Iuan de Letran, donde nos aposentaron en el quarto de su Santidad, y sus mismos ministros nos sirven a todos, como se hizo en el Alcazar de Seuilla. Los manjares, y lo demas son de los mismos que se sirven a la mesa del Papa.

¶ Dia de los Apostoles San Simon, y Iudas estaua ordenado el recebimento, y passeio por la Ciudad, con grande acompañamiento de a cavallo, y coches, y porque hazia tiempo pardo y llovia vn poco, ordenó su Santidad, que fuesse el recebimiento y passeio otro dia, el primero que hiziesse buen tiempo: pero haziendosenos larga qualquiera dilacion, pedimos a su Santidad, que fuesse el dia siguiente que hizo mejor, y fue assi. Vino el Gentilhombre del Cardenal Burgencio, que como dixe, es Cura de vna Yglesia, juntamente con el Maestro de Ceremonias del Papa, y con nuestro Procurador de Corte. Fuymos: los Religiosos que venimos con el Embaxador, en la carroza del Carde-

n.

BECAUSE your Paternity has ordered me to keep him informed about everything that goes on here, I do so now, as it is the first opportunity that time has given me for it. Firstly, our Lord has been served to let us arrive at this Roman Court, where His Holiness and the whole Court have received us with a very great happiness for the coming of the Japanese. As we came into the Papal lands, 40 miles from Rome, Cardinal Borghese sent us his own coach, with three others to make our entrance, with spare [horses], a dressing room, service people, food for everyone, and mules for the baggage, everything in such a plentiful and bountiful supply that it cannot be expressed, also a private secretary of his and curate of the Church to accompany us, as he did, until we came near the City, where some coaches and gentlemen came out to greet us. They took us directly to the feet of his Holiness, who received us with a great show of joy, giving special honor to the Ambassador. We then paid a visit to Cardinal Borghese in his palace and to the Prince, nephew of the Pope, both of whom offered us great favors, and we hope that they will grant them on account of the goodwill that they all show toward the despatch of these things, since they are so much for the service of our Lord. From there they took us to St. John of Lateran,¹ where they seated us in the quarter reserved for his Holiness, and his own ministers served us all, the same as was done in the Alcazar of Seville.² The victuals and the rest served here are the same as those served at the Pope's table.

On the Day of the Apostles St. Simon and St. Jude [28 October], [first] appointed for the reception and parade through the City with a great company of coaches and horsemen and, because the sky was covered and it rained a little, his Holiness ordered that the reception and parade be postponed until another day when the weather would be fine. However, because any delay was bad for us, we begged his Holiness to make it the next day that the weather would be better, and so it was done [on 3 November]. The gentleman from Cardinal Borghese came, the one whom I have said is Curate of a Church, together with the Master of Ceremonies of the Pope, and with our Procurator at the Court. We the religious who came with the Ambassador went aboard Cardinal

1 Ed. note: This church has been considered the most important in dignity in the whole Christian world since the time of Constantine, even more so than St. Peter at the Vatican.

2 Ed. note: The Alcázar, or fortress built by the Moors, is located next to the Cathedral and the famous AGI, or Archivo de Indias.

al Burgecio, y los demas Japones en otros dos coches, hasta el Claustro de San Pedro, que es vna legua, desde el Conuento de Araceli; venimos luego a vna grancala, donde a la puerta hallamos la guarda del Papa, y estaua para el Embaxador el cauallo de su Santidad, y para los otros tres Japones principales, tres cauallos ricamente adereçados, sin otros muchos que auia para los criados del Embaxador, todos muy buenos, y con buenos jaezes. Entramos en la casa del Campo, donde vinieron el sobrino del Papa, y toda la Caualleria de Roma, de los Cardenales, sus Familiares, y de los Embaxadores que estauan en Roma, aunque el de España estaua fuera con su muger, pero no por ello faltó allí los familiares de su casa. Llegados todos, y hecho su conuencimiento al Embaxador Japon, y al sobrino del Papa, que estaua con el, como y apadrinando le sin quitarse de su lado y zquiera, hasta q̃ boluimos a casa, subió el Embaxador en su cauallo, y los demas todos en los suyos, con la guarda delante, y detras, juntamente con el concurso de la gente, que era mucha. Precedian al cauallo del Embaxador, algunos Japones con otros muchos Cavalleros, que les seguian por su orden a todas bandas. Y al fin el Embaxador, lleuando delante quatro Japones con sus armas, a modo de Japon.

¶ Venian los tres Japones principales, a saber don Pedro, don Tomas, y don Francisco, vestidos como lo andauan en Seuilla: Don Pedro como Bonzo, con bonete de dos picos, que ya ninguno de los tres trae armas, ni cabello atras como los que son soldados. En passando cerca de San Pedro, tocaron los tambales, y flautas, haziendo musica sobre las almenas, y passando San Pedro araron veynte y ocho picas grosissimas. Luego llegamos a casa de vn Cardenal, a cuyas ventanas se assomó el mismo, y otros Prelados de la Yglesia, cosa que jamas an hecho los Cardenales en semejantes ocasiones, como lo hizieron aqui este, y otros, assomandose en publico a sus ventanas. Estauan todas las demas calles, estremada, y curiosamente calgadas, quajados los terrados, y ventanas de Caualleros, y Damas, Perlados, y Religiosos, y por las calles y plaças infinitos coches, porque son los que ay en Roma muchos, mas que en la Corte de Madrid. Dixeran algunos, que el Papa viera este passco dende sus ventanas por debaxo vna vidriera, y que dando muchas muestras de alegria ripitiera algunas vezes bella cosa, bella cosa, y lleuantando ojos

Borghese's coach, and the rest of the Japanese in two other coaches, as far as the Cloister of St. Peter which is one league from the Convent of Araceli. We then came to a great house, at whose gate we found the Papal guard. The horse of His Holiness had been reserved for the Ambassador and three other richly-adorned horses were for the other three Japanese leaders, not counting the many others for the servants of the Ambassador, all very good, and with good trappings. We went into the Field House, where there came the nephew of the Pope, all the knights of Rome, the Cardinals, the members of their households and the Ambassadors who were in Rome, except for the Spanish Ambassador who was out of town with his wife, although the members of his household were not missing. When all of them had arrived and done their courtesies to the Ambassador of Japan and to the nephew of the Pope who was with him—as if he were his patron he never left his left side until we returned home—the Ambassador mounted his horse and all the others theirs, with the guard in front, and behind, together with the crowd which was huge. Preceding the horse of the Ambassador were a few Japanese with as many gentlemen forming an orderly party with them. Behind them came the Ambassador bringing along four Japanese with their weapons Japanese-style.

Then came the three Japanese leaders, that is, Don Pedro [Itani], Don Tomás [Kafioe], and Don Francisco [Nomano], dressed like they had been in Seville, Don Pedro as a bonze [i.e. Buddhist priest], with a twin-peak bonnet, but the three of them did not then carry weapons, nor wear their hair long behind like those who are soldiers. As we neared St. Peter, they were playing kettledrums and flutes and making music on top of the ramparts, and as we passed by St. Peter, they shot 28 very large guns. Then we came to the house of a Cardinal, at whose windows he himself appeared, along with other Prelates of the Church, something that the Cardinals had never done under similar circumstances, as this one did, and others too, by showing themselves in public at their windows. All the streets were extremely and curiously filled, the terraces crowded, and the windows full of gentlemen and ladies, prelates and religious; throughout the streets and squares an infinite number of coaches, because there are many of those in Rome, more than at the Court of Madrid. Some say that the Pope himself saw this parade from his windows, from under a glass window, and that he gave many signs of joy by repeating many times “bella cosa, bella cosa” and, looking up

los ojos al cielo, dio gracias a Dios, que auia traydo de tan lexos, aquellos Idolatras al conocimiento del verdadero Dios.

¶ Venia toda la gente mostrando vn general regozijo, con vn aplauso vniuersal de toda la Ciudad. Llegó el Cardenal Burgecio, que es el mas Priuado del Papa, y á tomado como proprio esta causa de Dios, y despues de muchos comedimientos, hizo entrar en el coche al Embaxador, y sobrino de su Santidad, y le hizieron parar hasta que llegamos los Religiosos que veniamos vn poco atras, en el coche del Cardenal Burgecio. Llegamos al Castillo de San Angel, donde vuo musica de atabales, y chirrimias; y en passando del, vuo otra de mas de cien pieças de artilleria, que vna a vna fueron disparando por su orden, y compas, mientras passamos vna calle muy grande. Desta suerte llegamos a esta casa de Araceli, donde auia atabales, y musica, y alli se despedieron todos con grande alegría, y nos dexaron muy bien aposentados; han venido a visitar al Embaxador de parte de muchos Cardenales, y otras visitas muy calificadas. Han sido muy celebrados algunos dichos del Embaxador, y respuestas que dà, y finalmente le tienen por hombre de grande entendimiento, y capacidad, como lo es.

¶ Ha mandado el Papa a los criados que nos sirven, que quando el Embaxador quisiere yr a ganar las estaciones de Roma, o quisiere salir fuera de casa, o de la Ciudad a alguna recreacion, lleuallen para esse efecto su reposteria, y le regalassen con todo el gusto possible. Y finalmente, en todo lo q̃ el Papa puede hazer demostracion de honrarle, y regalarle, lo haze, y confio en nuestro Señor, le concederà todo lo que pide, y despachará presto, de todo lo qual auisaré a vuestra Paternidad en todas las ocasiones que se ofrezcan.

L A V S D E O

