

# THE JESUIT MISSIONS TO CHINA AND PERU, 1570–1610

Expectations and appraisals of expansionism

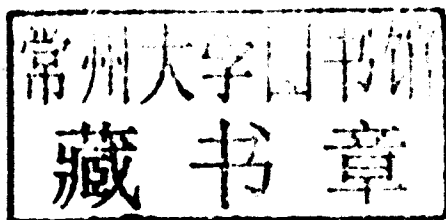
Ana Carolina Hosne

ROUTLEDGE

# **The Jesuit Missions to China and Peru, 1570–1610**

Expectations and appraisals of  
expansionism

**Ana Carolina Hosne**



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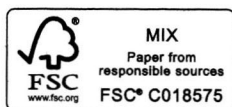
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# The Jesuit Missions to China and Peru, 1570–1610

The rulers of the overseas empires summoned the Society of Jesus to evangelize their new subjects in the 'New World' which Spain and Portugal shared; this book is about how two different missions, in China and Peru, evolved in the early modern world. From a European perspective, this book is about the way Christianity expanded in the early modern period, craving universalism.

In China, Matteo Ricci was so impressed by the influence that the scholar-officials were able to exert on the Ming Emperor himself that he likened them to the philosopher-kings of Plato's *Republic*. The Jesuits in China were in the hands of the scholar-officials, with the Emperor at the apex, who had the power to decide whether they could stay or not. Meanwhile, in Peru, the Society of Jesus was required to impose Tridentine Catholicism by Philip II, independently of Rome, a task that entailed compliance with the colonial authorities' demands.

This book explores how two leading Jesuits, Matteo Ricci (1552–1610) in China and José de Acosta (1540–1600) in Peru, envisioned mission projects and reflected them on the catechisms they both composed, with a remarkable power of endurance. It offers a reflection on how the Jesuits conceived and assessed these mission spaces, in which their keen political acumen and a certain taste for power unfolded, playing key roles in envisioning new doctrinal directions and reflecting them in their doctrinal texts.

**Ana Carolina Hosne** is a Marie Curie Fellow of the Gerda Henkel Foundation at Heidelberg University.

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# **Notes on translations, orthography and citation norms**

This book is based on archival and published sources and secondary literature, including Chinese, Italian, Spanish, Portuguese, French, Latin and Chinese. Unless specified, all translations of quotations into English have been made by the author, who alone accepts responsibility for any inaccuracy. Citations of primary documents from archives are provided in endnotes.

I have adopted the modern pinyin system of romanization for the transcription of Chinese names and terms. There are a few exceptions, for example ‘Canton’ rather than Guangzhou, the former being more familiar to the reader; and ‘Peking’ instead of the modern Beijing.

Regarding Quechua terms, spelling is represented with Hispanicized Quechua; variations in orthography in the Spanish sources of the sixteenth and early seventeenth centuries have been respected.

# Abbreviations

AUG	<i>Archivio Università Gregoriana, Roma</i>
AHSI	<i>Archivum Historicum Societatis Iesu</i>
ARSI (manuscript collections)	Archivio Romano Societatis Iesu (Roman Archives of the Society of Jesus):  <i>Fondo Gesuitico</i> Prov. Japonica-Sinica Prov. Toletana <i>Assistentia Hispaniae</i>
Cartas de Japão & China	Cartas que os Padres e Irmãos da Companhia de Iesus Escreverão dos Reynos de Iapão & China, Evora, 1598
Catechismus	Alessandro Valignano [1586] (1972) <i>Catechismus Christianae Fidei</i>
DCC	Luciano Pereña (ed.) [1584] (1985) <i>Doctrina Christiana y Catecismo</i>
De Proc	José de Acosta. [1588] (1954a), <i>De Procuranda Indorum Salute</i>
EM	José de Acosta (1954c) <i>Escritos Menores</i>
FLC	First Lima Council (1551–1552)
FR	P. D’Elia (1942–49) <i>Fonti Ricciane</i> , Vols I–III
Handbook	N. Standaert (ed.) (2001a) <i>Handbook of Christianity in China</i> , Vol. I, 635–1800
HNyM	José de Acosta [1590] (1954b). <i>Historia Natural y Moral de las Indias</i> .
JRSP	Matteo Ricci [1608] (1965), <i>Jiren Shipian Tianxhue chuan</i> , Vol. I
LL	Lilly Library, Bloomington, Indiana University
MM	Félix Zubillaga (ed.) <i>Monumenta Mexicana</i> , Vols I. (1956), II (1959).

MP	Antonio Egaña (ed.) <i>Monumenta Peruana</i> , Vols. VII (1954), XIII (1958) and XVIII (1961).
MS	John Witek and Joseph Sebes (eds) (2002) <i>Monumenta Sinica</i> , Vol. I (1546–62).
OS	P. Tacchi Venturi SJ (1911–1913) <i>Opere Storiche</i> , Vols I–II
Sumario	Alessandro Valignano [1583] (1954), <i>Sumario de las Cosas de Japón</i>
SCL	Second Lima Council (1567–68)
SJ	Societas Jesu (Society of Jesus: Jesuits)
TLC	Third Lima Council (1582–83)
TZJY	Anonymous [1605] (2002), <i>Tianzhu Jiaoyao</i> , Vol. I
TZSL	Michele Ruggieri [1584] (2002), <i>Tianzhu Shilu</i> , Vol. I
TZSY	Matteo Ricci [1603] (1965), <i>Tianzhu Shiyi</i> , <i>Tianxue chuhan</i> , Vol. I

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# Introduction

The Society of Jesus dreamt of both its own universalism and that of Christianity. Wherever the mission, it inevitably shared and mingled with local religions, accommodating itself to the specific context. That is what this book is about: how this process unfolded in Peru and China in the late sixteenth and early seventeenth centuries.

The first question to pose and answer is: why Peru and China? Obviously, the choice of specific cases and settings often contains an element of arbitrariness. The arbitrary element lies in the selection of two learned Jesuits who composed vast works: José de Acosta (1540–1600) and Matteo Ricci (1552–1610). However, the selection is far from random, for these two Jesuits have many things in common. Both José de Acosta and Matteo Ricci were not just ‘vineyard labourers’ – as the Jesuits liked to define themselves. They were savants who, apart from being prolific authors, also composed catechisms in their respective missions in Peru and China. Acosta was the main author of the Spanish text of the Third Lima Council catechetical corpus – also translated into Quechua and Aymara – entitled *Doctrina Christiana y Catecismo para Instrucción de Indios* (1584–85) – Christian Doctrine and Catechism for the Instruction of Indians (Pereña 1985) (hereafter cited as DCC).<sup>1</sup> Ricci, in China, produced the *Tianzhu Shiyi* (1603), usually translated into English as True Meaning of the Lord of Heaven. In this respect, both Acosta and Ricci offer a perfect balance between the excessive intellectualism attributed to the Jesuits, which was genuine, and the true missionary and devotional goals that oriented their actions (Curto 2005: 9). The time frame of this book spans the arrival of José de Acosta in Peru in 1571 to Ricci’s death in Ming China, in 1610.

Even though catechisms might at first glance appear dry, this is hardly the case when it comes to Acosta and Ricci. The richness of their output lies in the way their texts reflect the projects they envisioned for their new missions, laying the foundations for the missionaries to come. Together with Jesuit correspondence and other works by Acosta and Ricci, this book explores the way in which these catechisms reflect their mission projects, shaped over time, with a remarkable power of endurance. However, the catechisms composed by Acosta and Ricci were not the first ones in those mission spaces, so both of them embraced the task of undoing a previous doctrine to redirect it in the