

目 次

Preface	2
凡 例	3
「天草版ラテン文典」 卷一全訳	4
Introduction: The Amakusa Edition of <i>Álvares' Grammar</i> (1594): Sources and Innovation	301
「天草版ラテン文典」 解説	317
Bibliographic references 引用文献一覧	323
Indexes : 索 引	327

Preface

1. This book offers English and Japanese translations and notes to the Book 1 of Manuel Álvares' "De institutione grammatica libri tres" (1594, Amacusa, Japan). Book 1 treats Japanese extensively. The Latin text is based on the facsimile and the Latin transcriptions published in Assunção & Toyoshima (2012, Yagi-Shoten, Tokyo, Japan).
2. The translations and the notes are intended to be helpful for those who wish to study the Latin texts of the 1594 edition. Hence the translations are deliberately made literal.
3. The left pages are photocopies from the pages of the 2012 edition. The right pages are corresponding Latin texts, English and Japanese translations. Notes, if any, are placed below. Refer to "criteria for the preparation of the text" (Assunção & Toyoshima, 2012, p.3) for the Latin texts on the left pages. Typographical errors on the left pages are marked as "*" on the corresponding Latin texts on the right pages.
4. In Latin texts, the lengths of the vowels are indicated when they are grammatically significant, like *particula* (nominative singular) / *particulā* (ablative singular). Not all vowels are marked lengths.
5. Álvares' "De institutione grammatica libri tres" has two streams of editions (see Introduction). The larger grammar is referred to as "ars maior", the smaller (arte pequena) is referred to as "ars minor", respectively.
6. Other works referred to in the notes are as follows:
 - 1) Sánchez Salor : Sánchez Salor, Eustaquio (2010) *El concepto de elegancia de la lengua en el Renacimiento*. (in F. Lisi(2010) Tradición clásica y universidad, Madrid)
 - 2) Schad : Schad, Samantha (2007) A lexicon of Latin grammatical terminology (Fabrizio Serra Editore, Pisa/Roma)
7. This edition is based on the Latin text mainly provided by Carlos Assunção. Kurokawa, Mari translated it into Japanese as an annex to the Master thesis. Carlos Assunção and Toyoshima, Masayuki added an English translation. Refinements and notes are done thereof by the three authors.
8. This publication has been enabled by JSPS KAKENHI Grant Number 22HP5054. We regret that the publication has been delayed by six months due to an unexpected illness of Toyoshima in July 2022.
9. We express our sincere gratitude to Dr. KODAMA Shigeaki (Nagoya University of Foreign Studies, Japan), Dr. Rolf Kemmler (Universidade de Trás-os-Montes e Alto Douro, Portugal), and Dr. Juan Maria Gómez Gómez (Universidad de Extremadura, Spain) for having provided academic assistance.

凡 例

1. 本書は、アスンサン・豊島 (2012) 「天草版ラテン文典」(八木書店) の、日本語関係の記述のある巻 1 (第 1 書、Liber 1) に、英・和訳、注釈を加えたものである。
2. 本書は、読者が、自らラテン語本文を解説する際の補助となる事を主眼として編纂した。このため、英訳・和訳ともに、ラテン語本文の構造が明らかになる様な直訳を宗とした。
3. 見開きの左ページには、アスンサン・豊島 (2012) の翻刻ページを (2012 版のノンブル、行取りのままに) 配し、右ページには、ラテン語の解釈本文・英訳・和訳を置き、注釈があれば、更にその下に置いた。左ページのラテン語本文に就ては、「翻刻凡例」(アスンサン・豊島、2012、p.4) を参照の事。左ページのラテン語本文の誤植などは、右ページのラテン語本文の対応箇所「*」で示した。
4. ラテン語解釈本文は、母音の長短によって格が異なる *particula* (単数主格)・*particulā* (単数奪格) 等、文意に関わる母音の長短を明示した。必ずしも、全ての母音音節に長短を明示した訳ではない。
5. 和訳中では、「動詞^複の活用^単に就いて」(原文 *De verborum coniugatione*) の様に、文意に関わる名詞の単複を示した。
6. アルバレスのラテン文典には、大文典・小文典の 2 系列がある (解説参照) が、英文注釈中では、大文典を *ars maior*、小文典を *ars minor* と略称する。
7. これ以外に、注釈中に略称で引用した書は、次の通り。
 - 1) Sánchez Salor : Sánchez Salor, Eustaquio (2010) *El concepto de elegancia de la lengua en el Renacimiento*. (in F. Lisi(2010) *Tradición clásica y universidad*, Madrid)
 - 2) Schad: Schad, Samantha (2007) *A lexicon of Latin grammatical terminology* (Fabrizio Serra Editore, Pisa/Roma)
8. 本書は、主としてアスンサンが作成したラテン語本文と、黒川茉莉が修士論文附録として作成した邦訳に基づき、アスンサン・豊島が英訳を加えた後、3 人が協議して注釈を加えて編集したものである。
9. 本書の刊行には、JSPS 科研費成果公開促進費 (学術図書) 22HP5054 の交付を受けた。記して感謝する。尚、2022 年 7 月に豊島が不慮の病を得て、刊行が予定より半年遅延した事を遺憾とする。
10. 原文解説に当って、専門的な観点からの御教示を賜った、児玉茂昭博士 (名古屋外国語大学)、Dr. Rolf Kemmler (Universidade de Trás-os-Montes e Alto Douro, Portugal)、Dr. Juan Maria Gómez Gómez (Universidad de Extremadura, España)、に深謝申し上げる。

- ① Emmanuelis Aluari e societate Iesu de institutione grammatica libri tres. Coniugationibus accessit interpretatio Iapponica.

In collegio Amacusensi societatis Iesu cum facultate superiorum. Anno M. D. XCIII.

[end of 1r]

② Emmanuelis Aluari e societate Iesu de institutione grammatica liber primus

③ Praefatio

- ④ Iure optimo labor hic, qualiscumque est, frustra susceptus in tanta librorum multitudine videri posset, nisi singularis illa virtus, qua res paruae crescunt, sine qua maximae dilabuntur, nos tueretur.^⑤ Etenim cum Patribus nostris illud in primis propositum sit, atque ob oculos perpetuo versetur, vt qui Societati Iesu, eiusdem Dei Opt. Max. beneficio, nomen dedimus, non solum in iis, quae propria ipsius sunt Instituti, verum etiam in rebus, quae minimi videntur esse momenti, concordissime viuamus, visum est ab aliquo nostrum Grammaticam artem scribendam esse, qua vbique terrarum, quoad eius fieri posset, nostri vterentur.^⑥ Quod onus cum mihi esset impositum, id equidem non meis humeris (scio enim quam sim imbecillis) sed sanctae Obedientiae viribus fretus libenter suscepi. Nam ei, qui sponte sua sui iuris esse desit, proprioque iudicio, atque voluntati propter Deum nuntium remisit, non tam inscitiae nota quam nec obedientis animi crimen pertimescendum est.^⑦ Suscepto itaque onere, operam dedi, ne officio meo deessem.^⑧ fontes ipsos adii, M. Varronis Romanorum omnium eruditissimi libros de Etymologia, atque Analogia, duodecim Fabii Quintiliani de Institutione Oratoria, qui mihi magnum adiumentum attulerunt, Auli [end of 2r] Gellii Noctium Atticarum vndeuginti, Probi, Diomedis, Phocae, Donati, Prisciani institutiones Grammaticas, vt potui, perlegi, quorum postremus ante mille annos Iustiniani principis aetate Athenis floruit. Is praeter caeteros decem et octo libros scripsit, in quibus passim hominum doctissimorum testimoniis vtitur, quorum hodie aut nulla, aut perexigua extant vestigia.^⑩ Est ille quidem sermone inornato et incompto sed multa, ac varia eruditione. Labitur interdum vt homo, maxime vbi Latina praecepta, vt Graecus ad Graecorum normam exigit, sed grauissimorum auctorum, quos tertio quoque verbo citat, praeclara, atque luculenta doctrina eius errata obteguntur penitus et obscurantur.

① Emmanuelis Aluarī e societate Iesu de institutione grammaticā libri tres. Coniugationibus accessit interpretatio Iapponica. In collegiō Amacusensi societatis Iesu cum facultate superiorum. Annō M. D. XCIII.

② Emmanuelis Aluarī e societate Iesu de institutione grammaticā liber primus

③ Praefatio ④ Iure optimō labor hic, qualiscumque est, frustra susceptus in tantā librorum multitudine videri posset, nisi singularis illa virtus, quā res paruae crescunt, sine quā maximae dilabuntur, nos tueretur. ⑤ Etenim cum Patribus nostrīs illud inprimis propositum sit, atque ob oculōs perpetuo versetur, vt qui Societati Iesu, eiusdem Deī Optimī Maximī beneficiō, nomen dedimus, non solum in iis, quae propria ipsius sunt Institutī, verum etiam in rebus, quae minimī videntur esse momentī, concordissime viuamus, visum est ab aliquō nostrum Grammaticam artem scribendam esse, quā vbique terrarum, quod eius fieri posset, nostrī vterentur. ⑥ Quod onus cum mihi esset impositum, id equidem non meīs humerīs (scio enim quam sim imbecillis) sed sanctae Obedientiae viribus fretus libenter suscepi. Nam ei, qui sponte suā sui iuris esse desiit, propriōque iudiciō, atque voluntatī propter Deum nuntium remisit, non tam inscitiae nota quam nec obedientis animi crimen pertimescendum est. ⑦ Suscepto itaque onere, operam dedi, ne officiō meō deessem : ⑧ fontes ipsos adii, M. Varronis Romanorum omnium eruditissimi libros de Etymologiā, atque Analogiā, duodecim Fabii Quintiliani de Institutione Oratoriā, qui mihi magnum adiumentum attulerunt, Auli Gellii Noctium Atticarum vndeiginti, Probī, Diomedis, Phocae, Donatī, Priscianī institutiones Grammaticas, potui, perlegi, quorum postremus ante mille annos Iustinianī principis aetate Athenis floruit. ⑨ Is praeter caeteros decem et octo libros scripsit, in quibus passim hominum doctissimorum testimoniis vtitur, quorum hodie aut nulla, aut perexigua extant vestigia. ⑩ Est ille quidem sermone inornatō et incomptō sed multā, ac variā eruditione. Labitur interdum vt homo, maxime vbi Latina praecepta, vt Graecus ad Graecorum normam exigit, sed grauissimorum auctorum, quos tertiō quoque verbō citat, praeclarā, atque luculentā doctrinā eius errata obteguntur penitus et obscurantur.

① Of Manuel Álvares from the Jesuit Society, three books on the grammatical institution. A Japanese interpretation is added to the conjugations. In the college of Amacusa, of the Jesuit Society, with permission from the supervisors. In the year 1594.

② Of Manuel Álvares from the Jesuit Society, Book one on the grammatical institution.

③ Preface ④ As the fairest judgment, this work (whatever work may it be) might be considered useless in such a multitude of books without the single virtue (so it might seem to us) by which small things develop and without which great things are hindered. ⑤ And yet, as the first and the eternally hanging proposition for our Fathers is that, as members of the Jesuit Society (in which we have enlisted for the optimum maximum benefit of the very God), we should live in most accordance, not only with things of the Institute proper but also with things, however of minimum importance they may appear; so, an order is given, that a grammatical textbook should be written by some of us, which we may use anywhere on the globe, as far as can be reachable. ⑥ Whatever a burden should have been imposed on me, I gladly accepted it, relying not on my shoulders (I know myself how incompetent I am) but on the strength of the Saint Obedience. As for a person who, out of his own spontaneity, denies his every whim and renounces his own judgment and wish for the sake of God, ignorance's reputation is not so horrible as the crime of a non-obedient soul. ⑦ So I accepted this burden and dedicated my work, lest I fail in my duty. ⑧ I visited these sources: the Roman Marcus Varros's all most learned books of etymology and analogy, the twelve books by Fabius Quintilianus on the institution of oratory, which brought me great support, the twenty-one tales of the Attican Nights by Aulus Gellius, the grammatical institutions by Probus, Diomedes, Phocas, Donatus, Priscianus as far as I could I read over, of which the last, almost one thousand years ago, in the era of the Justinianus, in Athen flourished. ⑨ The latter [Priscianus], among others, wrote eighteen books, in which most learned person's examples were used thoroughly, of which almost none, or very little traces extant

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today. ⑩ True that this [Priscian] grammar's style is undecorated and unpolished, but it is with a vast varied erudition. Sometimes it goes wrong, as the man [Priscianus] went too far to impose, as being Greek, the Greek norm on the Latin language; however, because of the brilliant and splendid doctrine of his, which is made out of the most solemn authors, whom he cites frequently, errors were almost concealed and obscured.

① イエズス会のマヌエル・アルバレスに拠る文法教授の三書。屈折形_後に日本語訳_単付き。イエズス会天草のコレジオにて、上長_重の許可を以て、1594年に。

② イエズス会のマヌエル・アルバレスに拠る文法教授の第一書。

③ 序④ 至って公平に見て、本書（が如何なる本であれ）は、これほど多数の書物の中では、無益と見なされよう。美德により些細なものも育ち、美德無しでは偉大なものも妨げられるものだが、本書がその美德一つすら持てないとしたら。⑤ 我等の上長達の第一の、且つ常に眼前に懸かる課題は、イエズスの会（正にその神の最大の益のためにこそ我等は入会した）に従う者ならば、会自体の事だけではなく、現在は極く些細に見える事にも、最大限適応して生きるべき事にある。ここに命が下り、我等のうちの誰かが、世界中、及ぶ限りどこでも、我等の用に立つべき文法教科書を書くべきだ、という事であった。⑥ 私に課された如何なる重責も喜んで担う事としたが、それは我が双肩ではなく（我身の貧弱さは我のよく知る処）、聖なる従順の力_後に拠るのである。進んで自由意志を棄て、自らの判断も意志も神に託した身には、無知の誘いを蒙る事よりも、魂の不従順の罪の方が遥かに怖るべきものであるから。⑦ 故に任務に応じ、力を尽くし、我が責務を果たさぬ事の無い様にした。⑧ 参看したのは次の資料である。ローマ人マルクス・ワローの博学極まる語源・譬喩の書_後、ファビウス・クインティリアヌスの弁論家の教程 12 巻は大いに助けになった、アウルス・ジェリウスのアッティカの夜 21 巻、プロープス、ディオメデース、フォカス、ドナートゥス、プリスキアーヌスの文法教程_後を能う限り熟読した。この最後 [プリスキアーヌス] は、ほぼ千年前にユスティニアヌス帝の頃にアテネで華開いたものである。⑨ プリスキアーヌスは 18 もの本を書き、そのあちこちで当時の学殖を極めた者達の書を引用しているが、その殆どは今日失われ、痕跡の残存するものは僅かである。⑩ この文章 [プリスキアーヌス文法教程] は、飾り気が無く整理されていないが、多様な学殖に基づいている。確かに誤りは避けがたく、ギリシャ人としてギリシャ語の規矩をラテン語規則に最大限適用しようとしたのは問題だが、彼が頻繁に引用する偉大な作者たちの優れた、輝かしい著作から成り立つ教程が、その誤りを覆い隠して余りある。

- ① De rebus vel minimis, tenuissimisque, hoc est, primis elementis, qua fuit diligentia, testes locupletissimos M. Varronem, C. Caesarem, Plinium, atque alios quam plurimos producit. Nemo mihi quidem rem Grammaticam copiosius, nemo accuratius, aut tractasse, aut plures veterum Grammaticorum commentarios videtur peruoluisse. ② Quod ad recentiores attinet, eos potissimum euoluimus, qui nobis vsui essent futuri. lactis ad hunc modum fundamentis ex vtrisque Grammatices praecepta delegimus, quae Terentii, Ciceronis, Caesaris, Liuii, Virgilii, Horatii, atque aliorum veterum testimoniis, pro nostra tenui, infirmaque parte confirmauimus.
- ③ De his, si qui forte in hunc librum incidissent, breuiter putauimus admonendos. Reliquum est, quoniam librorum infinitus est numerus, scribendorum nullus est finis, vt conuenienter diuinis praeceptis congruenterque viuamus, ita enim fiet vt in libro vitae conscripti, Dei Opt. Max. conspectu, cui hoc opusculum dicamus, perpetuo fruamur. [end of 2v]

④ **Auctoris carmen ad librum**

- ⑤ Si quis te criticus docto perstrinxerit vngue,
Sint tibi censoris munera grata tui.
Grates laetus ages, toruos ne contrahe vultus,
Nec signa ingrati pectoris vlla dabis.
Si quid Aristarchus forsans laudauerit idem,
Lumina deiicies, occupet ora rubor.
Ne te mulceri flatu patiaris inani.
Debetur soli gloria vera Deo.

⑥ ¶ **Idem ad christianum praeceptorem**

- ⑦ Paucis te volo, Christiane doctor,
Aurem, quaeso, benignus admoueto.
Mores si doceas pios, pudicos,
Primum, dein monumenta purioris
Linguae, cum pietate copulata
Vera, te faciet beatioris
Vitae participem omnium magister.

⑧ **Auctor lectori**

- ⑨ Libros de Grammatica Institutione, quos nuper explanationibus illustratos edideram, compulsus sum, lector humanissime, nudos fere, ac luce priuatos, diligentius tamen correctos, denuo foras dare, tum ne scholiorum multitudine impedirentur tyrones, tum vt eis non solum ad diuites, sed etiam ad tenuiores (quorum multo maior semper fuit copia) aditus pateret. Quare te etiam, atque etiam rogo, vt eorum tenuitatem, vel nuditatem potius boni consulas. Vale. [end of 3r]

① De rebus vel minimis, tenuissimisque, hoc est, primis elementis, quā fuit diligentia, testes locupletissimos M. Varronem, C. Caesarem, Plinium, atque alios quam plurimos producit. Nemo mihi quidem rem Grammaticam copiosius, nemo accuratius, aut tractasse, aut plures veterum Grammaticorum commentarios peruoluit. ② Quod ad recentiores attinet, eos potissimum euoluimus, qui nobis vsuī essent futuri. Jactis ad hunc modum fundamentis ex vtrisque Grammatices praecepta delegimus, quae Terentii, Ciceronis, Caesaris, Liuii, Virgilio, Horatii, atque aliorum veterum testimoniis, pro nostra tenui, infirmaque parte confirmauimus. ③ De his, si qui forte in hunc librum incidissent, breuiter putauimus admonendos. Reliquum est, quoniam librorum infinitus est numerus, scribendorum nullus est finis, vt conuenienter diuinis praeceptis congruenterque viuamus, ita enim fiet vt in librō vitae conscripti, Dei Optmī Maximī conspectū, cū hoc opusculum dicamus, perpetuō fruamur.

④ Auctoris carmen ad librum ⑤ Si quis te criticus doctō perstrinxerit vngue, | Sint tibi censoris munera grata tui. | Grates laetus ages, toruos ne contrahe vultū, | Nec signa ingrati pectoris vlla dabis. | Si quid Aristarchus forsan laudauerit idem, | Lumina deiicies, occupet ora rubor. | Ne te mulceri flatu patiaris inani. | Debetur solī gloria vera Deō.

⑥ ¶Idem ad christianum praeceptorem ⑦ Paucis te volo, Christiane doctor, | Aurem, quaeso, benignus admoueto. | Mores si doceas pios, pudicos, | Primum, dein monumenta purioris | Linguae, cum pietate copulatā | Verā, te faciet beatoris | Vitae participem omnium magister.

⑧ Auctor lectori ⑨ Libros de Grammaticā Institutione, quos nuper explanationibus illustratos edideram, compulsus sum, lector humanissime, nudos ferē, ac luce priuatos, diligentius tamen correctos, denuō foras dare, tum ne scholiorum multitudine impedirentur tyrones, tum vt eis non solum ad diuites, sed etiam ad tenuiores (quorum multō maior semper fuit copia) aditus pateret. Quare te etiam, atque etiam rogo, vt eorum tenuitatem, vel nuditatem potius boni consulas. Vale.

① Out of the minimum and subtlest things of the primary elements, what was the diligence, that he [Priscianus] produced abundant evidence, M. Varro, Ceaser, Plinius, out of many. Nobody else, so he seems to me, more copious, more accurate in treating grammatical problems and covering so many commentaries of the old grammarians. ② About the recent [grammarians], we have at most skimmed through those that are useful to us. In this way, the grammatical fundamentals are scattered, and we have selected precepts of old grammarians, which, with our feeble, weak parts, we have confirmed by the evidence of Terentius, Cicero, Caesar, Livius, Virgilius, Horatius, and other sources. ③ That said, in case some might have come across this book, we would like to put suggestions briefly. As the number of books is infinite, and there is no limit to writers, what remains for us is to live in accordance with and agree with the divine lessons. Let's hope we will be enrolled in the Book of Life of the God Almighty, whose sight we eternally enjoy and to whom we dedicate this booklet.

④ Author's chant to the book ⑤ If a critic scratches you with a learned claw, | the critic's offerings should be welcome to you. | Make pleasant thanks, do not make faces. | Neither show any sign of an ungrateful soul. | Or if some Aristarchus ever praises, | drop your eyes, as face should blush. | Do not let yourself be flattered by receiving nonsense praise. | Only to the true God the glory belongs.

⑥ Another [song] to a Christian teacher. ⑦ Dear learned Christian, briefly speaking, I beg you, let kindness listen. | if you teach first the pious and pure morals, then works of purest tongues joined with true piety, then the master of all will make you a participant of a more blessed life.

⑧ From the author to the reader [preface to the Ars Minor] ⑨ My dearest reader, I am compelled to transform the books of the grammatical institution, clarified with explanations, which recently I edited [the Ars Maior], into a form almost stripped and deprived of the light, with more endeavors and corrections, to let the books go out newly, partly so that the beginners not be offended with the bunch of "scholia" [pedagogical notes], partly so that not only for those wealthy but also for much more humble people (whose count was always more numerous)

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become accessible. For this reason, I beg you, again I beg you, that you evaluate the humbleness and the stripped state of these books for good. Sincerely.

- ① 微細で繊細な問題、つまり最も基礎的な要素に就て、彼 [プリスキアヌス] が、中でもワロー、カエサル、プリーニウスを他に抜き出して典拠として挙げるその勤勉さよ。文法の事項を、彼程に多量に精確に扱った者は無く、昔の文法家の多くの注釈をここまで手掛けた者も他に無い様に思われる。
- ② 近代の文法書に就ては、中でも有益である物には目を通した。この様に文法事項があちこちに分散しており、古き文法家の範例より選抜したのであるが、更にそれを、テレンティウス、キケロー、カエサル、リーウィウス、ウェルギリウス、ホラーティウス、その他の典拠例で証拠立てたのである。
- ③ と説いて来ても、たまたま、この書に出会ったという向き_覆もあろうから、最後に一つ忠告して置こう。書の数に限り無く、それを書く者も果てが無い。我等に残された事と言え、神の規範_覆に従い、それに沿って生きる事だけである。全能の神の命の書に登録され、その眼差しを永遠に受け続ける事を願って、この小さな書を捧げよう。
- ④ 本書へ寄せる著者の歌⑤ 批判者に学殖の爪で傷付けられるとも、それは批判者よりの賜物として受けよ。快活に深謝し、洪面を作すべからず。忘恩の不服を表すべからず。もし又アリストアルコス風の者の賞賛せば、目は伏せ、頬に含羞を湛えよ。虚言の追従に動く事勿かれ。栄光はひとり神のみにあり。
- ⑥ 又、キリスト教教授者_畢へ [の歌] ⑦ 親愛なるキリスト教学識者_畢よ、簡潔に云おう。どうか、寛容に耳を貸す様に。信仰と純倫理を先立て、最も清らかな言葉の著作_覆をそれに続けよ。さすれば万物の主は、汝を祝福された良き生の一員となさるであろう。
- ⑧ 著者より読者へ [小文典序] ⑨ 多数の例を挙げて解説した文法組織の本 [複、大文典の事] を最近出版したが、読者よ、次の様にせざるを得ない。これらの本を殆ど裸にし、飾りを剥ぎ取り、一方、勤勉且つ精確にやり直して新規に世に出す事である。初学者が scholion [教授用注] の多さに惑わされない様に、又、富める者だけでなく控え目の者にも (こちらの方が常に多かった) 手に入り易い様にと。この故に、読者にひたすら、ひたすら、お願いするのは、この控え目さ、余分を剥ぎ取って丸裸なのを、何とぞ好い方にお受け取り頂きたいという事である。 敬具。

.....
⑤ Aristarchus : Aristarchus of Samothrace. Grammarian and (aristarch, i.e. severe) critic.

.....
⑤ アリストアルコス : サモトラケーのアリストアルコス。文法家・(手厳しい) 批評家。

① **Admonitio**

- ② Cum iis, qui in Iapponia, latino idiomatici operam impendunt, Patris Emmanuelis Aluari Grammatica Institutio necessaria sit in eaque verborum coniugationes Lusitana lingua huius insulae hominibus ignota vertantur, ne tyrones in ipso limine peregrini sermonis imperitiae taedio animum desponderent, Superioribus visum est, vt (ordine quo liber ab auctore editus est, nihil immutato) verborum coniugationibus Iapponicae voces apponerentur, aliquaque scholia praeceptoribus ad latinarum et Iapponicarum loquutionum vim facilius dignoscendam maxime conducentia, attexerentur. Vale.

③ **Nominatiuus cum particulis Iapponicis, quae respondent casibus latinis**

Numero singulari

Nominatiuo	Dominus	<i>Aruji, aruiua, arujiua, ga, no, yori</i>	主・主は、が、の、より
Genitiuo	Domini	<i>Arujino, ga</i>	主の、が
Datiuo	Domino	<i>Arujini, ye</i>	主に、へ
Accusatiuo	Dominum	<i>Arujiuo</i>	主を
Vocatiuo	ô Domine	<i>Aruji, ARUIUA, icani, aruji</i>	主・如何に主
Ablatiuo	à Domino	<i>Aruji yori, cara, ni</i>	主より、から、に

Pluraliter

Nominatiuo	Domini	<i>Aruji tachi, ARUIUA, aruji tachi, ua, ga, etc.</i>	主達・主達は、が
Genitiuo	Dominorum	<i>Aruji tachino, ga</i>	主達の、が
Datiuo	Dominis	<i>Aruji tachini, ye</i>	主達に、へ
Accusatiuo	Dominos	<i>Aruji tachi uo</i>	主達を
Vocatiuo	ô Domini	<i>Aruji tachi, ARUIUA, icani aruji tachi</i>	主達・如何に主達
Ablatiuo	à Dominis	<i>Aruji tachi yori, cara, ni</i>	主達より、から、に

- ④ ¶Particulae Iapponicae, quae^{*1} numero plurali latino respondent, huiusmodi sunt *Tachi, xu, domo, ra* 達、衆、共、等。Item eiusdem nominis repetitio, vt *fitobito, cuniguni* 人々、国々、etc. [end of 3v]

⑤ **Prima nominum declinatio**

- ⑥ ¶**Musa**, nomen declinationis primae, generis foeminini, numeri singularis, sic declinabitur.

Nominatiuo	haec Musa
Genitiuo	Musae
Datiuo	Musae
Accusatiuo	Musam

1 Error in the Evora copy "qua" is corrected in the Angelica copy as "quae"

① Admonitio ② Cum iis, qui in Iapponiā, latinō idiomaī operam impendunt, Patris Emmanuelis Aluarī Grammatica Institutio necessaria sit in eāque verborum coniugationes Lusitanā linguā huius insulae hominibus ignotā vertantur, ne tyrones in ipsō limine peregrinī sermonis imperitiae taediō animum desponderent, Superioribus visum est, vt (ordine quō liber ab auctore editus est, nihil immutatō) verborum coniugationibus Iapponicae voces apponerentur, aliquaque scholia praeceptoribus ad latinarum et Iapponicarum loquutionum vim facilius dignoscendam maximē conducentia, attexerentur. Vale.

③ Nominatiuus cum particulis Iapponicis, quae respondent casibus latinis. ④ ¶ Particulae Iapponicae, quae* numerō plurali latinō respondent, huiusmodi sunt *Tachi, xu, domo, ra*. Item eiusdem nominis repetitio, vt *fitobito, cuniguni*, etc.

⑤ Prima nominum declinatio ⑥ ¶ *Musa*, nomen declinationis primae, generis foeminini, numeri singularis, sic declinabitur.

① A reminder [to this Amacusa edition] ② Since for those who, in Japan, to the Latin language devote themselves, Father Emmanuel Álvares' Grammatical Institution is necessary, (but) in the book, conjugations of the verbs are translated into Portuguese, which is unknown to the people of this island [Japan]. So that the beginners, in the very introduction to an unknown foreign tongue, not be overwhelmed by the tiredness of mind, by the Superiors it is envisaged, that (as long as that the arrangement by which the book as is edited by the author, nothing be changed), to the conjugations of the verbs be added Japanese forms, in addition, some "scholia" [pedagogical notes] for the teachers be added, in order to bring the power of distinguishing Latin and Japanese tongues to the most. Sincerely.

③ A noun with the Japanese particles which correspond to the Latin cases. ④ The Japanese particles corresponding to the Latin plural numbers are these : *Tachi, xu, domo, ra*. Also, a repetition of the same noun, like *fitobito, cuniguni*, etc.

⑤ The first declension of nouns ⑥ *Musa*, a noun of the first declension, feminine, singular, will be declined like this.

①注意 [天草版独自] ②日本でラテン語学習に没頭する人々にとって、マヌエル・アルバレス神父の文法は必須であるが、その動詞活用にはポルトガル語訳が付されていて、これはこの島の人々には馴染が無い。初学の人々が外国語学習の入口で懈怠の念から修学を断念せぬ様に、上長達の目指されたのは、原書が著者により編まれたその機序は全く変更せず、活用形_複に日本語形_複を並記し、且つ、ラテン語と日本語を認識し得る力を最大限にもたらす様な教師用の注 (scholion)_複を付す様に、という事であった。敬具。

③名詞_単に、ラテン語の格_複に対応する日本語助詞_複を付けたもの④ラテン語の複数形に対応する日本語助詞_複は、「達、衆、共」、等であり、又、同一名詞を繰り返す事もある。例：「人々、国々」

⑤名詞第一曲用⑥第一曲用名詞女性単数 *Musa* は、次の様に曲用される。

.....
③ This table and the subsequent scholion are newly added in the Amacusa edition. ④ *quae* : *qua* in the Evora copy is corrected as *quae* in the Angelica copy.

.....
④ *quae* : Evora 本の誤植 *qua* は、Angelica 本で *quae* に訂正済。

Vocatiuo	ô Musa
Ablatiuo	â Musa

Numero plurali

Nominatiuo	Musae
Genitiuo	Musarum
Datiuo	Musis
Accusatiuo	Musas
Vocatiuo	ô Musae
Ablatiuo	â Musis

- ① ¶ **Haec musa iucunda. Haec ferula acerba.**
- ② ¶ **Paucis post diebus. Haec musa dulcis. Haec ferula minax. Hic poeta vigilans. Hic poeta optimus.**
- ③ ¶ **Assuescant pueri in ipso primo aditu, vestibuloque Grammaticae adiectiua nomina cum substantiuis copulare. Adiectiua ne multa sint, ne inepta, ne temere congesta, sint delecta, a bonis auctoribus petita, ad summum duo, vt Puer verecundus, et ingeniosus.**

④ **Secunda declinatio**

- ⑤ **Dominus**, nomen declinationis secundae, generis masculini, numeri singularis, sic declinabitur.

Nominatiuo	hic Dominus
Genitiuo	Domini

[4r]

Datiuo	Domino
Accusatiuo	Dominum
Vocatiuo	ô Domine
Ablatiuo	â Domino

Numero plurali

Nominatiuo	Domini
Genitiuo	Dominorum
Datiuo	Dominis
Accusatiuo	Dominos
Vocatiuo	ô Domini
Ablatiuo	â Dominis

- ⑥ ¶ **Hic Dominus iustus. Hic Dominus bonus.**
- ⑦ ¶ **Aliquot post dies. ⑧ Hic Dominus prudens. Hic animus generosior. Haec populus procerissima.**
- ⑨ ¶ **Templum**, nomen declinationis secundae, generis neutri, numeri singularis, sic declinabitur.

Nominatiuo	hoc Templum
Genitiuo	Templi
Datiuo	Templo
Accusatiuo	Templum
Vocatiuo	ô Templum
Ablatiuo	â Templo

Introduction: The Amakusa Edition of Álvares' Grammar (1594): Sources and Innovation¹

1. Introduction

In Portugal, Latin grammar experienced increased development from the end of the fifteenth century with a significant increase in the second half of the sixteenth century. The grammar of the Jesuit Manuel Álvares entitled *Emmanuelis Alvari è Societate Iesv de institutione grammatica libri tres* (Lisbon, 1572) greatly contributed to this as it quickly spread to every continent and reached truly impressive editorial numbers.

The Japanese edition of Father Manuel Álvares' grammar is an oriental version of the Lisbon edition, 1573, which, in turn, is a concise version of the best-known edition of this work, *De Institutione Grammatica Libri tres* (Lisbon 1572), which was transformed into the official text of the entire Society of Jesus in Europe, Asia, and America. In America, Álvares was printed in Mexico (1579) and this edition was entitled *De constructione octo partivm orationis*.

The Amakusa edition served as a mandatory textbook for all Japanese students who studied in schools at Nagasaki and Amakusa. To aid this pedagogical function, a contrastive description of the classes of words, including verb conjugations, of the Latin and Portuguese with translation to Romanized Japanese was made.

The scope of this study is to make a brief excursus through the publications of Álvares' grammar, demonstrating, through the respective structures and their contents, that the edition that served as support to the Amakusa grammar is the Lisbon edition of 1573. This study also aims to show the innovative contributions of this grammar in relation to the Lisbon edition of 1573.

2. Editions of Álvares' grammar

Since the publication of Italian Jesuit Emilio Springhetti's article (1961–1962), the assertion that there are a total of 530 editions of Álvares' grammar worldwide has become commonplace².

While Springhetti consulted the bibliography of Jesuit works by Backer, Backer, & Sommervogel (1890–1916)³, as well as unnamed library sources, his work, for instance, predated the later bibliographical repertoire, ACL (1983), which includes results deriving from

¹ This is a revised version of Assunção, C., & Toyoshima, M. (2018). The Amakusa Edition of Álvares' Grammar (1594): Sources and Innovation. *Onomázein*, (41), 57–77.

² Assunção (1997: 9) adds the most recent Portuguese edition (Álvares, 1974) to the number mentioned by Springhetti.

³ Springhetti (1961-1962: 304) identifies the sources for his statistical overview as follows: "*Questa statistica, compilata sul Sommervogel, op. cit. e su ricerche personali, è imperfetta e certamente suscettibile di notevole aumento*".

research conducted in Portuguese public libraries⁴.

In addition, recent research in library catalogs worldwide has led to the establishment of a considerably higher number of editions—the recent virtual collection of bibliographical references, LUSODAT⁵, lists no fewer than 651 full or partial editions of Álvares' grammar from 1570 up to 1974. As impressive as this list of editions may be, it can, however, by no means be considered to be complete. Among other editions that we know of, the online repertory not only lacks any reference to the first edition of the grammar to be printed in Spain (Zaragoza, 1979), but also to what most recently has been identified as the first edition of what Springhetti (1961–1962: 291) identifies in a citation as the “*arte pequena sin comentarios*”, that is, ‘the small grammar without comments’, a term seemingly used by the grammarian himself in his Spanish correspondence with his superiors in Rome when corresponding about the edition published in 1573 (Kemmler, 2015: 2–3)⁶. The *editio princeps* of Álvares' grammar are nowadays commonly known mainly due to the grammar's modern facsimile print (1974). Also “in spite of the existence of some recent studies of significance (Ponce de Leon Romeo, 2002; Gomez Gomez, 2002) dedicated to the 1572 *editio princeps*, and despite even the considerable number of scientific publications that have been dedicated to several aspects concerned with its later and especially foreign editions (Ponce de Leon Romeo, 2000, 2003, 2007; Kemmler, 2012), we still remain far from a complete understanding of some of the most important questions related to Álvares' grammar” (Kemmler, 2015: 2–3).

The existence of an *editio princeps* of the *arte pequena* with the same title has, until most recently, been unknown⁷. Both the author's references to the unannotated version of the grammar and the existence of the formerly unknown copy of Álvares (1573) which is devoid of most of the explanatory texts (called *escolio*⁸), show that the 1573 edition must in fact be viewed as the beginning of an independent tradition of *arte pequena*.

As a matter of fact, the term *arte pequena* (smaller grammar), as opposed to the *arte grande* (larger

⁴ Regarding Springhetti's table (1961-1962: 304) it should be noted, finally, that the true calculation of all editions referred to in the Jesuit's article should lead to the correct number of 532, and not 530, editions.

⁵ <http://www.ghtc.usp.br/lusodat.htm>

⁶ Referring to Verdelho (1995: 458) as the source for the terminological distinction, Iken (2002: 57) coherently uses the terms ‘*arte maior*’ vs ‘*arte menor*’. In accordance with his sources, Verdelho (1995) uses both terminological variations. If we consider the latin terms ‘*ars maior*’ vs ‘*ars minor*’ for the Roman grammarian Aelius Donatus' work, we cannot help but think that the use of the terms seems to be of no consequence, if the necessary coherence in its use is given.

⁷ Iken (2002: 60) refers to the existence of a 1573 edition without offering any further bibliographical details, other than that he found such a reference in Verdelho (1995). Doi (1933), Fukushima (1973: 36), and Yamazawa (2006, 2008) assume that the Amakusa edition is based on an abridged version of the Álvares' grammar, but none of these name a specific edition. Gehl (2003) refers to the existence of two different streams of editions; i.e., editions for teachers and editions (“*arte pequena*”) for students, but does not mention a 1573 (first) edition for the latter. The first reference to the existence of Álvares (1573) together with the corresponding bibliographical details was by Kemmler (2015).

⁸ The only known copy of this edition (1573, Lisbon) is conserved in the Biblioteca Geral da Universidade de Coimbra with a call number VT-18-7-3.

「天草版ラテン文典」解説¹⁾

1. 「天草版ラテン文典」の書誌

- 1) 書名 *Emmanuelis Aluari e societate Iesu de institutione grammatica libri tres* (イエズス会のマヌエル・アルバレスに拠る文法教授の三書) *coniugationibus accessit interpretatio Iapponica* (屈折形に日本語の翻訳付き)
- 2) 刊行 M. D. XCIII (1594)
- 3) 刊行地 *In collegio amacusensi societatis Jesu* (イエズス会天草コレジオにて)
- 4) 著編者 原著者 Manuel Álvares。「天草版ラテン文典」自体の編者は不明。
- 5) 構成 標題紙・原序3種 (*praefatio, auctoris carmen ad librum, ad christianum praeceptorem*)、小文典序「著者より読者へ」(*auctor lectori*)、日本版序「注意」(*admonitio*)、本文(全3書、第1書 *Liber 1*: 屈折論・八品詞論 (*Rudimenta*)、第2書 *Liber 2*: 構文論、第3書 *Liber 3*: 韻律論)。第1書と第2書は、異なる折 (*quire*) であるが、第2書と第3書は同じ丁の表裏で、3書が切れ目無く造本されている。日本語関連の記述があるのは、第1書屈折論のみである。
- 6) 判型 クワルト(四折)全170丁。折記号 *signature* のA3がウラ(3v)にあるのは、通例に外れ、何かの間違いであろう。
- 7) 紙質 イエズス会が「鳥の子」と呼ぶ雁皮紙。これは、日本イエズス会のラテン文字横書き本の日本国内での出版の通例である。
- 8) 言語・活字 ラテン語・ポルトガル語・日本語(引用部分にギリシャ語)。活字は、ローマンは天正少年使節招来による欧州製、イタックは本邦製だが、小文字のみで大文字にはローマンを流用。ローマン・イタリックの使い分けは、言語に拠らない。日本イエズス会がイタリックを言語切りわけに用いる初例は、この後のイタリック活字の改鑄(1599年)を経た、9年後の1603年長崎刊「日ポ辞書」である。
- 9) 所蔵 エボラ公共図書館(ポルトガル)、アンジェリカ図書館(イタリア・ローマ)。
- 10) 複製 エボラ本には、アスンサン・豊島(2012)のカラー複製・翻刻(八木書店)がある。アンジェリカ本には、(ローマ留学中の、後に司祭となる)トマス荒木による献辞(1605)があり、豊島正之編(2013)の口絵5にカラー複製がある。同じアンジェリカ本の表紙の「芯」にあった「ぎやどべかどる」(1599)字集の反故は、今はアンジェリカ図書館で別置・保存されており、岸本恵実・白井純編(2022)「キリシタン語学入門」口絵①にカラー複製がある。

1) これは、黒川茉莉・豊島正之(2022)キリシタン時代の文法書(岸本恵実・白井純編(2022)「キリシタン語学入門」、p.21-26)を改編したものである。

2. 「天草版ラテン文典」の原典 Álvares ラテン文典

「天草版ラテン文典」は、書題にある通り、Manuel Álvares のラテン文法 *De institutione grammatica libri tres* (1572, Lisbon 初版) の日本語への適応版 (adaptatio, 後述) である。

Álvares ラテン文典には、

- 1) 大文典 *Ars maior* (判型クワルト・四折) と
- 2) 小文典 *Ars minor* (判型オクタボ・八折)

の2系列がある。前者がやや大きな判型クワルト(四折)で、多くの *scholion* (教授用注) を備え、丁数も多い(1572年リスボン版、249丁)のに対し、後者は、判型が小さ目のオクタボ(八折)で、*scholion* も殆ど削られ、丁数も減じられている(1573年リスボン版、149丁)。これは、意図的な削減で、小文典の独自序文 (*auctor lectori*, 2v) に「*tum ne scholiorum multitudine impedirentur tyrones, tum ut eis non solum ad diuites, sed etiam ad tenuiores (quorum multò maior semper fuit copia) aditus pateret*」(多量の *scholion* で初学者が困らない様に、又、富める者だけでなく控え目の者にも(こちらの方が常に多かった)手に入り易い様に)と、改編の意図は、安価な小判型による普及にあった旨が、明記されている。

大文典・小文典の標題は全同で、書誌目録等の、内容が見られない状況では、大文典にクワルトが多く、小文典にオクタボが多いという判型以外には、両者識別の方法が無い。本書「天草版ラテン文典」は、小文典系列でありながらクワルトという、その判型の例外だが、小文典にしか無い序文 (*auctor lectori*) の存在を以て、小文典系列と証し得る。

3. イエズス会の標準文法としての Álvares ラテン文典

Álvares のラテン文法は、イエズス会がその「教憲」(1591)で、標準文法として、それ以外の教授を禁じたために、(当然ながら) イエズス会の日本語文法に強い影響力を持つ。

61. *Qua vtendum grammatica. Aequum est nostris in scholis non aliam, quam P. Emmanuelis Aluari Grammaticam exponi. Quod si quotidianis fere experimentis compererit Praepositus Prouincialis illam accuratioris esse methodi, quam in sua Prouincia ferat puerorum captus, licebit aut vti Emmanuele in Romanam methodum nuperrime redacto, aut consulto Praeposito Generali illam ²alia quapiam ratione suorum consuetudini, & ingenijs adaptare, salua tamen ipsa vi ac proprietate omnium praeceptorum Emmanuelis.*
第61条: 文法書に使うべきもの。我々の教程は、等しく Emmanuel Álvares 著以外の文法を用いぬものとする。経験上、こちらの方が今は自らの地域では学生により実りをもたらすメソッドであると考える地方総監は、近時ローマ教授法風に直され、総長により認可された Emmanuel 文法の方を使うのもよく、²各自の環境に応じて、その他如何様にも工夫して適応させてよいが、但し、Emmanuel の文法教程の全ての力と性質を含むものでなければならない。(イエズス会教憲 *Ratio atque institutio studiorum* 学習の根拠と教程 (1591, Roma) 9r)

ここで ¹"in Romanam methodum nuperrime redacto..." (近時ローマ教授法風に直され