

famille auprès de lui, et à devenir son maître : « il était mon élève et je demeurais auprès de lui durant dix ans » (p. 78). Quarante pages (71-110) du livre sont consacrés au séjour de Lévitá chez Gilles de Viterbe et à l'activité littéraire de ces deux humanistes, qui prit fin brusquement par le sac de Rome en 1527. Quand le palais du cardinal fut saccagé le 6 mai de ladite année, Elie aussi fut dépouillé de tous ses biens et tous ses livres lui furent volés (p. 107). Lévitá quitta Rome et, errant de ville en ville et d'Etat en Etat, il arriva enfin à Venise en 1529. Encouragé par Gilles de Viterbe, il se remit au travail, et dans les années suivantes les presses de Daniel Bomberg imprimèrent quelques-uns de ses livres.

Nous retrouvons Lévitá à Isny en Allemagne du Sud, où il se fixa pendant l'hiver de 1540-41. Bientôt parurent son Bovo-Buch et son Lexicon Chaldaicum. C'est à Isny que « Lévitá l'Allemand, pédagogue, grammairien, massorète, poète, traducteur et quelque peu *Minnesinger*, aventurier des lettres juives, maître des chrétiens, est mort le mardi 5 janvier 1549 » (p. 165).

La deuxième partie du livre est consacrée aux œuvres d'Elie Lévitá (p. 169-343) ; on y trouve des chapitres sur les belles lettres, l'Humanisme — où apparaît de nouveau Gilles de Viterbe, mais sous de nouveaux aspects (p. 203-221) — la Grammaire et la lexicographie, et sur la Massorah.

Ce livre important et agréable à lire se termine par un appendice concernant l'Archétype du Massoret (p. 344-80), ainsi que par des tables d'abréviations, une bibliographie très détaillée (p. 384-398), un index des références bibliques et massorétiques, un index des références au Talmud et au Midrash, un index des ouvrages en hébreu, un index des mots hébreux, et enfin un index général, suivi d'une table des illustrations.

Un grand mérite de ce livre du docteur Weil est sans doute, qu'il a toujours placé dans le cadre historique du temps, l'œuvre et les diverses étapes de la vie d'Elie, et que, notamment, il a prêté beaucoup d'attention à l'histoire juive dans les divers lieux où Lévitá demeurait. Le livre constitue en outre une précieuse contribution à l'histoire des rapports entre les juifs et les chrétiens de l'époque humaniste.

A. DE MEIJER, O. S. A.

Thomas UYTENBROECK, O. F. M., *Duo Generosi Apostolatus Saecula in Japonia (1549-1650 ; 1844-1945)*. Tokyo, Seminarium St. Antonii, 370 Tamagawa Setamachi, Setagaya-ku, 1961, iv + 210 pp.

Idem, *Early Franciscans in Japan*. Himeji (Japan), Committee of the Apostolate c/o Catholic Church, 1959, iv + 136 pp. (En vente chez Franciscus Uitgeverij, Karmelietenstraat 21, Mechelen, Belgique).

The first work is an excellent textbook. It was written with this purpose in mind and has been used as such by Father Uyttenbroeck for the seminarians he initiated into the Catholic history of Japan. The book gives a very clear synopsis of the missionary effort which began with St. Francis Xavier and was almost extinguished a hundred years later, but reached a new spring with the finding of the remnants of the Crypto-Christians from Japan's great Christian Century. The deceptive ease with which the book is written may lead the casual reader to overlook the rich insight into many of the difficult problems of Japanese history which is the fruit of decades of research and contemplation. Special mention deserve in this connection the clear treatment of the usually involved chapter on the Christian Daimyo, the chapter on the Jesuit Visitor Valignano's importance, and on the Spanish and Portuguese right of patronage. The author does not indulge in speculations on eventualities. Short of prophetic insight it is impossible to say with any amount of assurance what turn the events in 17th century might have taken. Uyttenbroeck limits himself rather to saying what has not been. Neither does he enter into polemics. Thus e. g. he sets forth the various reasons which lead to the great persecution of 1614, and then with delicate discretion allows the facts to speak for themselves, permitting the reader and his students to form their own opinion. At times we miss references to statements we would like to verify, e. g., on page 109, where he says that already in 1613 two Augustinians returned to Manila.

There are also some factual statements of minor importance with which to disagree. On page 85 he states that the Augustinians came to Goto, but then went to Kyoto. The Augustinian sources, e. g. José Sicardo, O. S. A., *Christiandad del Japon* 43, 2 describes how Guevara arrived at Hirado and continued on to Meaco. The name of Bishop Cerqueira is continuously misspelled. Page 97 : It was Father Ortiz who returned with Pedro de Orozco. The church of the Immaculate Conception at Ususki was founded by Pedro de Orozco (cf. Sicardo, *Christiandad* 45, 2). There was no church of St. Augustine at Usuki. The author must have mistaken St. Augustine's at Nagasaki for the one he refers to. P. 113 : Uyttenbroeck reports that in 1618 only one Augustinian arrived in Japan. Two came that year, Bartolomé Gutiérrez and Pedro Zúñiga. Indeed, Pedro had to leave a year later at the request of Gonroku. P. 114 : the author has it that between 1628-1630 one Augustinian arrived in Japan. He must have in mind Thomas Jihioye. However, although this missionary set out for Japan in 1630, he suffered shipwreck and had to return to Manila. Only a year later, together with the Franciscan José de Valencia could he set out again and reached Japan. (cf. *Archivo Ibero-Americano* II (1914) 246). P. 135 : he follows the wrong Augustinian tradition to call Vincent Simoens « Carvalho ». See to this the reviewer's forthcoming article in *Augustiniana*.

P. 141 : he dates the martyrdom of Jihioye wrongly as of December 6th. It took place Nov. 6, 1637. (See the documents in *Archivo Histórico Hispano-Agustiniano* XVII (Madrid 1922) 62). On page 146, while reporting the last attempts to get missionaries into Japan, he fails to mention Father Alphonse's Augustinian companion, Juan de Rivera. On page 204 we miss in the index of Augustinians who worked in Japan : Pedro Abuso de Orozco (1604-1606) ; Pedro de Montejo, martyr (1607-1610) ; Martin of St. Nicholas, not to be mistaken for the discalced Augustinian of the same name (1604 until his transfer to the Moluccas) ; Alonso Carmona de Jiménez (1606 until his death at Nagasaki about 1612) ; Silvestro Torres (1610-1614).

All in all we can be grateful to Fr. Uyttenbroeck for having given us such an excellent and comprehensive textbook. It might have been helpful if he had published it in a modern language. His frequent use of *videtur* followed by the Accusative with Infinitive, instead of Nominative with Infinitive, and a few more stilistic inexactitudes mar the readability of the book.

Just as well written is the other book containing the history of the Franciscan missions in Japan. We are grateful for the explicit story of the return of the friars to Japan after the martyrdom of 1597, also of the description of Ieyasu's early resentment against the Catholic missionaries. So much the more it is surprising that he limits himself in giving as the causes for the great persecution only the ones mentioned in the 17th century sources, limiting himself more or less to the relations of Diego de San Francisco, whom he often quotes. The work contains many short biographical sketches on the Franciscan martyrs of Japan.

A. HARTMANN, O. S. A.

P. POLMAN, O. F. M., *De « Batavia vera » van B. Désirant en de « Historia » van C. P. Hoynck van Papendrecht (1723-1725), dans Mededelingen der Kon. Nederlandse Akademie van Wetenschappen, afd. Letterkunde, nouvelle série, t. 27, fasc. 2, pp. 63-96. Tiré à part : Amsterdam, N. V. Noord-Hollandsche Uitgevers Maatschappij, 1964, 36 pp. + 1 pl. Prix : 4 florins.*

Une curieuse question littéraire était restée sans réponse depuis très longtemps. Au fameux livre anonyme de Hugues Van Heussen, *Batavia sacra*, (paru chez François Foppens à Bruxelles en 1724) et d'autres apologies de l'Eglise d'Utrecht devenue schismatique, trois traités ont été opposés :

1° *Historia de rebus ecclesiae Ultrajectensis a tempore mutatae religionis in Foederato Belgio, monumentis autenticis* [sic] *roboreta, variisque dissertationibus illustrata*. A Cologne, chez Guillaume Metternich, et à Bruxelles, chez François Foppens, 1725, in-4°, 246 pp. Ouvrage anonyme dû à Jacques Lanfredini Amadori, secrétaire de la Propagande à Rome.