

Jagatara - the destination of Haru (Synopsis)

In *Nagasaki Night Tales* published in 1719, Nyoken Nishikawa, a retired astronomer and geographer in the mid-Edo Period, gave an account of “The deportation of the children of red-hairs (Dutchmen, and sometimes Englishmen)” as “Among eleven male and female descendants of red-hairs in Nagasaki and Hirado deported in the 16th year of Kwan-ei Era (1639) was a girl called Haru who was born in Nagasaki and brought up by her relatives. She was beautiful and tender-hearted and good at writing. Three years later, she was so homesick that asked a Dutch mail boat to send a letter to Japan”, and introduced the so-called “Haru’s letter from Jagatara” in which her nostalgia to her homeland was emotionally written in a classic literary style with citations of many phrases from ancient poems and proses by spending more than three thousand characters. The author added that “When reached the age of puberty, Haru married a Chinaman and had children. She had frequently sent letters to Japan and died around the 9th year of Genroku (1696) at the age of 76 or 77.” The event of the account itself was the last of a series of orders issued by the Tokugawa Shogunate Government to complete their policy to seclude the country from outside world (except Holland and China).

Jagatara in Japanese, or *Jaccatra* in Europe, was a corrupted form of Jayakarta (lit. big victory), the outer port of former Pajajaran Kingdom, called Sunda-Kelapa, which was taken by Moslems and so renamed in 1527 to celebrate their victory. The Dutch who organised VOC (Vereenigde Oostindische Compagnie) after their first expedition to Asia in 1596 built their trading post there in 1611. Although their fort was captured in 1619 by the English allied with Moslems, the Dutch led by Jan Peiterszoon Coen, the Fourth Governors-General, regained it and, to ensure their presence, reformed the town into Batavia, named after the Latin word, *Bataaf*, for Hollanders, by constructing new stronghold, city hall, church, hospital, etc. To fill the shortage of manpower, they recruited talent from Japan where masterless *samurais* who had survived the age of battles between warlords (1493-1615) as well as citizens who were skilled at “reading, writing and arithmetic” were abundantly available. Women of cultured Japan were also very welcome when the voyage from Holland was extremely severe even for men and only females who voluntarily joined were “light women”, as the First Governor-General, Pieter Both had petitioned the Heeren XVII earlier, “not to allow any more of them to emigrate from the fatherland, since there were too many of them already and those females led scandalous and unedifying lives to the great shame of the nation”, and Coen himself also sent letters to Hirado saying, “We look forward to the arriving of married couples as well as unmarried women from Japan at appropriate times”, “Do not forget to transport unmarried Japanese women (from Amboyna), if possible”, etc. Locally, Islamised Javanese parents did not allow their daughters to marry heathens.

While Nishikawa’s book was the only record of Haru in Japan, a number of documents to prove her real existence remained in the Dutch side in the archives in Den Haag and Batavia as discovered in the early 20th century by Prof. Naojiro Murakami and his disciples. According to extensive study by Prof. Seiichi Iwao, Haru (baptismal name, Jeronima) born in 1625 of Italian father, Nicholas Marino, and his Japanese wife, Maria, voyaged to Batavia on board De Breda together with her mother, who had pretended to be a widow of an Englishman, and her elder sister, Man (Magdalena). At the age of 21, Haru married Simons Simonsen, also from Nagasaki, a junior staff of VOC who was later promoted to the harbour master. Despite that Haru lost her husband for a disease when she was 47, her 72 year life with three sons and four daughters must have been a prosperous one, as it was evident from her second letter, signed as “Widow of Simons” and dated 1681 (extant), which included a long list of expensive items shipped to her relatives in Nagasaki for presents. Most of females from Japan were taken to wife by Dutchmen, so that Balinese and Batavian women were inevitable choices for male Japanese, save a certain Buzaemon Murakami who married Haru’s sister. Among the females was Cornelia, a daughter of the late Cornelis van Nijenroode, the chief merchant in Hirado (1623-33), and his Japanese wife, Cecilia. Her earlier life was smooth sailing, when judged from her letter to Nagasaki signed together with her husband (extant) as well as the famous picture, entitled “Pieter Cnoll and his Family”, painted by Jacob Coeman and dated 1665 (now displayed in Rijksmuseum Amsterdam), but deadlocked when she was widowed in 1672 and four years later remarried Joan Bitter, an *orang baroe* (new comer), because the new husband claimed the proprietorship of the Cnoll’s property. In 1687, they went to Holland on board separate ships to settle the case at the court, and Cornelia ended her life there probably in 1692 as written by Leonard Blusse in *Butterfly or Mantis? The Life and time of Cornelia van Nijenroode*.

The text also includes descriptions of the Old Batavia area in the present-day Jakarta, a mythical story of Mur Jangkung (Meneer Jan Coen) written in Java in *The Book of Baron Sakender*, etc.

お春の渡ったジャガタラ(梗概)

1719年刊の「長崎夜話草」の中で、江戸時代中期の天文学者且つ地理学者であった西川如見は「紅人子孫遠流之事」に觸れて、「寛永16年(1639)、平戸と長崎在住の紅毛(阿蘭陀人、時に英吉利人を指す)の血を引く男女11名を國外に追放した中に、春といふ長崎生れの小娘がゐた。母の縁者のもとに養はれてゐて、容貌いと麗しく氣立もさかしく、手習にも秀でてゐたが、咬啣吧(じゃがたら)に渡って三年、望郷の思ひに耐へ兼ねて、日本に向つた便船に託した。」と記し、春の切々たる望郷の思ひを古歌古典の句をふんだんに引用しつつ、3000字以上を費して古文調で綴つた、所謂「お春のジャガタラ文」を紹介しました。末尾には「年頃になって唐人に嫁して子を儲け、日本へ度々手紙を寄越したが、元禄9年(1696)頃に76、7歳で死した。」とありました。記事の事件そのものは、徳川幕府が鎖國政策を完成させるために發した一連の命令の最後のものでありました。

日本語のジャガタラ、或は歐州で言ふジャカトラはジャヤカルタの訛、其処は嘗てはパジャジャラン王国の外港スダ・クラブ(クラブ=咬啣吧)でありましたが、1527年にイスラム教徒によって占領され、彼らの勝利を祝つて左様に(ジャヤカルタ=大勝利の意)改名されておりました。1596年の亞細亞への初航海の後VOC(統一東印度會社)を設立した阿蘭陀人は、1611年に其処に貿易據點を設けました。彼らの若は1619年にイスラム教徒と結託した英吉利人に乗取られましたが、第4代総督ヤン・ピーテルスゾーン指揮下の阿蘭陀人は其れを奪還、存在を確立するために都市を改造、新しい要塞、政廳、教會、病院などを建設し、ラテン語でオランダ人を意味するバターフに因んでバタフィアと名付けました。人手不足を補ふ爲、彼らは戰國の世(廣義に1493-1615)を生抜いた浪人や「読み書き算盤」に長けた一般人が豊富に得られる日本に人材を求めました。文明國日本の女性も大歓迎でした。阿蘭陀からの遠路の船旅が男にとつても極端に過酷であつた時代、自ら志願してやつて來たのは「軽い女」ばかり、初代総督ペーター・ボットが以前に「斯る女を此れ以上本國から送ること勿れ。左様な女は既に數多をり、奔放な彼女等の振舞いは國家の大いなる恥である。」と17人紳士(重役會)に嘆願しておりましたし、クーン自身も平戸に手紙を送り、「既婚日本人並びに未婚の女性等が適當な時期に來ることを待ち受けている」、「(香料諸島アンボイナから)未婚婦人をも送致することができるならば、決して此れを等閑に付すこと勿れ」等と要請してあります。地元では、イスラム化されたジャワ人の親が娘たちが異教徒に嫁ぐことを許さなかつたといふ事情がありました。

日本では西川の書が春に関する唯一の記録でありましたが、彼女が實在したことを証す文書が阿蘭陀側、デン・ハーグ及びバタフィアの公文書館に存在したことが、20世紀前半、村上直次郎教授及び門下生によって發見されました。岩生誠一教授の徹底的研究に依れば、1625年にイタリア人父ニコラス・マリノと日本人母マリアとの間に誕生した春(洗禮名ジェロニマ)は、英吉利人未亡人を装つた母と、姉まん(マフダレナ)とともにブレダ號に乗船してバタフィアに渡りました。21歳で同じく長崎出身でVOCの下級社員、後に港湾長に榮進したシモン・シモンセンと結婚しました。春は47歳で夫を病で失ひましたが、3人の息子と4人の娘に恵まれた72年の彼女の生涯が幸せなものであつたに相違ないことは、「しもんす後家」と署名された1681年次の第2のジャガタラ文(現存)と、その中に書かれた長崎の親類へ贈つた膨大な高價な品物のリストから明らかです。春の姉が村上武左衛門なる人物と結婚した例を除き、日本から來た殆どの女性は請はれて阿蘭陀人男性に嫁ぎましたから、日本人の男性にとつてはバタフィア人及びバリ人の女性が必然の選択肢でありました。女性の中に、他界した平戸商館長(1623-33)コルネリス・ファン・ナイエンローデと日本人妻セシリアの娘、コルネリアがゐました。彼女の前半生は、夫と連名の彼女のジャガタラ文(現存)及びヤコブ・クーマン1665年作で、アムステルダム國立博物館に飾られてゐる「ピーター・クノルと彼の家族」と題する有名な絵画から判断すると、順風満帆でありましたが、寡婦となつた1672年の4年後のオラン・バル(新参者)のヨアン・ビッテルとの再婚で暗礁に乗りました。理由は第2番目の夫が、クノル家の財産の所有權を主張したからでありました。1687年、夫婦は法廷で決着を付けるべく別々の船で阿蘭陀に渡り、コルネリアは多分1692年に彼の地で生涯を終へました。詳しくは、レオナルド・ブルッセの「蝶か蠅螂か?—コルネリア・ナイエンローデの生涯と時代」に書かれてあります。

隨筆の本文は今日のジャカルタのオールド・バタフィア地區に関する記述、ジャワで「サケンデル男爵の書」に書かれた架空の「ムル・ヤンクン(ミスター・ヤン・クーン)物語」なども含む。