180. Some Confirmatory Light from Japanese Sources upon the Records of Kirishitan Missions.

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II. A Japanese Record on the Persecution preceding the Shimabara Insurrection.

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A document called "Arima Korō Monogatari" (What was narrated by old people in Arima), dated 1682, is now accessible through an edition by Y. Hiyane.¹ This gives some confirmatory light on the records of the Catholic missionaries as compiled by Pagés. Here are reproduced two paragraphs with notes on the parallels in Pagés.

"It was in the sixth moon of 1616² that Matsukura Bungo-no-kami Dono became the lord of Shimabara. ......... In 1625 search was made throughout the peninsula. Seven persons were obstinate enough to insist on their faith. They were three from the village of Nishi-Koga, one from Kawara, one from Koba in the village of Fukaye, together with Uchibori Sakuyemon (内棚作右衛門) from Shimabara and the wife of Sukedayu (助太夫女房) from Kuchinotsu. These seven were immersed into the hot springs of Unzen, while three children of Sakuyemon were thrown into the sea. Jimbei (甚平), the shoya of the village of Fukaye, had been destined to the crater but died of heat while he was put in a blazing cage. The mother of Jimbei was thrown into the crater. Later about ten persons met the same fate; they were Sukedayu (助太夫) of Kuchinotsu, Kyui (秋) of Komachi in the town of Shimabara, the wife of Hikoyemon (彦右衛門) and Shozaburo (庄三郎), the heads of sailors, both of Nakamachi in Shimabara, beside about ten other persons."

Now the martyrdom of Paul Uchibori Sakuyemon and Joachim Mine Sukedayu in 1627 is a well-known story and the date given above may be an error of memory, as in the story to follow. The three from Koga were, according to Pagés (657), Francisco Kisouke Womoghi, his wife, and his mother-in-law. Kawara, may be regarded as a part of Fukaye, as is Koba, and we learn from Pagés (658) that there were several martyrs from Fukaye. The wife of Sukedayu is Maria (658), while Jimbei, the shoya, can be identified with Jean Indo Impei (656,

¹) Y. Hiyane: Kirishitan Bunko, Vol. III. (Tokyo, 1927). It is to be stated that the edition is not very carefully done.
²) Here and in the following passages the years are given in the European equivalents.
Shozaburo is Jean Chozaburo Matsoutake and Hikoyemon is certainly Miguel Yokichi Fioyemon (647), though the difference of "sailors" and "pages" is to be explicated. Pagès mentions Jimbei's father but not mother as told here. Kyui may be Antonio Kiouni, the martyr of 1622. Thus we see a good number of martyrs recorded by the missionaries are here left out, but the tradition agrees as a whole with the former.

Another paragraph tells of the prosecution of 342 persons at Nagasaki in 1627, all of whom apostasized, except one Kamikoya Joya (紙子屋浄ネ), who may be identical with Cosme Joya, who helped the Franciscans in Miyako in 1602 (Pagès 55). Joya was thrown into the crater. Next to this we read:—

"In 1628, 207 persons from Ariye, repenting of their declared apostasy, came to Shimabara and wanted to revoke the oath of apostasy. Among them seven were leaders, namely, Gonzayemon (権左衛門), Sakuzayemon (作左衛門), Kyui (休意) and his wife, Matayemon (又右衛門), Gemmotsu’s (監物) daughter, (one more Kichibioye ?), and they were killed with bamboo saws. The remaining succumbed to torture and apostasized, except Kichibioye (吉兵衛) who was finally decapitated. In spite of their apostasy Gonzayemon and Sakuzayemon were executed since they were leaders, while the remaining four were released. Later, Kuranojo (内藤之丞), the shoya of Ariye, together with the six above mentioned, was decapitated with bamboo saws in a rice-field. Though this last was not an advocate of the evil religion he was punished on account of his mal-administration."

Evidently this story corresponds to the statements of Pagès in 723-27, under the date of 1630, and the parallels of the names are evident.

Gonzayemon = Jean Gonzayemon.
Sakuzayemon = Léonard Sakouzayemon.
Kyui and wife = Antonio Kiouni ?
Matayemon = Gonçalo Magoyemon ?
Daughter of Gemmotsu = Marie, veuve ?
Kichibioyi = Thomas Chibioye ou Kitchibioye.
Kuranojo = Luis Couranoyo (728)

Thus the tradition is not so accurate as the missionary records but is confirmatory of them. After this a story is told of Matsukura’s "embassy" to Luzon in 1630 with more details than Pagès (723).
ADDITIONAL NOTE.

This is supplementary to the article (iii. 247-250) on the signers of the Barberini documents.

Matçuxima Guennoju Jacobus (松島源亀), of Ariye, can be identified with Diego Ghennocho in Pagès, 217, a confessor in 1612, whose final fate is unrecorded. He may be identical with Denis Jenicho (Pagès, 725).

Machida Joannes (町田壽安), of Nagasaki, whose final fate was reported as unknown, is now found to have been burnt alive at Nihonmatsu in 1632, i.e. Jean Matschinda in Pagès, 759n. This gives one instance of the migration of the refugees from the southwest to the northeast.

Imajdzumi Julianus (今泉時庵), of Nagasaki, — possibly related to Imazzoumi (Paul), of Isahaya (Pagès, 212).

Nagano Yemon Jacobus (長野右衛門), of Aki, — possibly one of the two former vassals of Otomo, D. Jacques and D. Paul, who served Fukushima of Aki after the fall of the Otomos in 1601 (Pagès 39).

In this connection it may be noted that there are two Yoxifiros (Yoshihiro 吉広) in the Barberini document from Aki and that the Yoshihiro family played a respectable part in the warfares conducted by Otomo. Both of these cases show a migration of Christians from Bungo to Aki after 1600. Similar was the case with the Kiyota (清田) family, the influential vassals of Otomo, one of whom led the campaign culminating in the destruction of the Buddhist temple of Hikosan in Buzen in 1581, while another, Simon Kiota Bocousai, emigrated to Kokura after the fall of the Otomos and was martyred in 1620 (Pagès 438).

Nasu Quizuayemon Leo (奈須久左衛門), of Bitchu, may be a relatvie of Francisco Nasu, a martyr of Miyako in 1597. If so this gives an instance of migration out of Miyako and a survival of Christians in the mid-west provinces under the protection of Ukita and Asano.

Yanaguiya Jifeoye Leo (柳屋治兵衛), of Sakai, is probably identical with Inaghiya Choan (Leon), a martyr of Aizu in 1632 (Pagès, 758), Choan probably being a name adopted on his retirement from business as in the case of Choan, the bareheaded companion of Torres (Pagès, A. 142).

Yanami Soco Leo (権宗巳), of Bitchu, may be related to Inami Yemon (Simon), a martyr of Dewa in 1624 (Pagès, 582n), — another instance of migration to the north.