The Fates of Some of the Leading Kirishitans who signed the Barberini Documents of 1620-21.

By Masaharu Anesaki, M.I.A.

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The Barberini documents referred to here mean the five letters (together with one duplicate) sent to the Holy See by the Japanese Catholics in response to the Jubilee Bull of Paul V (Pages, Annexe, 193-196). The documents are preserved in the Barberini Archive of Rome and were published by Professor K. Tsuboi with notes, years ago in the Japanese Historical Review. The five letters emanate from Arima, Nagasaki, Miyako and the neighbouring cities, Chugoki (Midwest provinces), and Woshu respectively, and each is signed by the leading Christians of the locality. One outstanding feature common to them all is the expression of the zeal for endurance and martyrdom in the midst of the raging persecution, while another is the feeling of dependence on the help and benediction to be expected from Rome.

This, however, is not the present concern but the interesting points to be noted are the fates and family relations of those leaders who signed the letters, amounting to seventy-nine persons in all. In combining the records we can ascertain that fifteen of them died martyr death, beside two probable ones and one doubtful as martyr though certainly killed. There are seventeen more whose activities as persecuted or whose family relations with other persecuted can be traced. Studies of these fates and connections tell us something of the migration or activity of the persecuted in the years following 1621, and we shall take up the persons according to the localities, indicating the fates ascertainable or the family connections.

Of the leaders of Arima and vicinities:—

Araqi Choyemon Thomas (荒木長右衛門とめい), of Kuchinotsu, is Thomas Araki Cheyemon (Pages, 290, 610n), martyr in an uncertain date.

1) Shigaku-Zasshi, 1900-1901. One who called attention of Professor Tsuboi to these documents was Dr. N. Murakami.
2) Dated Oct. 18, 1620; March 26, 1621; Jan. 2, 1621; Jan. 1, 1621; and Sept. 29, 1621, respectively. Cf. Pagès, Annexe, 332-340, where the responses of Urban VIII, dated Oct. 12, 1620, are given.
Nagaj Sofan Gaspar (長井宗半かすはる), of Kuchinotsu, is Gaspard Nagai Sosan (Pagès, 648, 654), the wellknown martyr of Kuchinotsu in 1627.

Mine Suqedayu Joachin (滝井太夫上人), of Kuchinotsu, is Joachim Mine Souken dayou (Pagès, 657-662), martyr of Unzen in 1627.

Yafagui Qichibioye Thomas (矢原吉兵衛よしよ), of Ariye, is Thomas Yafaghi Kitchibioye (Pagès, 650, 667n), martyr of Arima in 1627 (?).

Matçuxima Gennoju Jacobus (松崎源助やからへ), of Ariye, and Matçuxima Yayemon Matthias (松崎源右衛門よくやす), of Arima, to whom the following two Matsushimas are most probably related: Thomas Mazzouchima Cacounay (Pagès, 288n) and Luis M. Jenyemon (Pagès, 287n), martyrs of Arima in 1614. Another Matsushima (Hannojo) was one of the staff of the Shimabara insurrection.

Fayaxida Xichizayemon Ludouicus (林田七左衛門るすい), of Ariye, is Luis Fayachida Sacai (Pagès, 659-660), martyr of Shimabara in 1627.

Xiuodzuca Yoichi Joannes (塩屋興市さゆあん), of Shimabara, to whom probably related is Vicente de la Cruz Chiwozzouca (Pagès, 821-827), martyr of Nagasaki in 1627.

Vchibori Sacuyemon Paulus (内崎作右衛門うろう), of Shimabara, is Paul Outchibori Sacouyemon (Pagès, 654-658), the famous martyr at Unzen in 1627.

Masuda Somi Dominicus (益田宗味さみんすす), of Arima, to whom probably related is Leonard Matzouda (Masuda in the Annue) Denzo (Pagès, 667), the son-in-law of Thomas Yahagi and martyr of Shimabara in 1627.

Yezaqi Yatayu Gaspar (江崎耀太夫らすはる), of Arima, is certainly Gaspar Yatayu (Pagès, 239n), President of the Fraternity of Martyrdom, whose final fate is unknown.

Of the leaders of Nagasaki:—

Vocamura Joannes (岡村壽庵) is possibly Vocamoura (Pagès, A. 187), the majordomo of the Fraternity of the Cord.

Nacaxima Michael (中崎みける) is F. Miguel Canaya Nacachima (Pagès, 677-678), who was martyred on Dec. 25, 1628, at Unzen. His name Canaya is probably Kanya (勘庵).

Guennyemon Michael (源右衛門みける)—possibly Genyemon, one of the leaders of the Shimabara insurrection, seventeen years later.

Fucuda Dominicus (福田さみんこす), to whom may be related Michel Foucounda (Pagès, 476n), martyr of Omura in 1621.

Nacamoura Adreas (中村あでれ), to whom may be related Alexis Nacamoura (Pagès, 426n), martyr of Nagasaki in 1619.

Goto Thomas (後藤登明) is Thomas Goto Sain (Pagès, 623n), the Machi-doshiyori, or “Street-Senior,” to be distinguished from the one mentioned in Charlevoix (iv. 50 etc.), the Jesuit.

Tacaxima Hieronymus (高崎是良仁), a Machi-doshiyori, who was working still in 1626 (Pagès 623n). To him may be related, or even father, Cosme Tacachima (Pagès, 476n), martyr of Onura on Oct. 9, 1621.

Machida Joannes (町田壽安), another Machi-doshiyori, is Jean Matchida de Saca (Pagès, 623n), who was working for his fellow Christians still in 1626, the final fate being unknown.

Of the leaders of Miyako and neighbouring cities, only one can be definitely identified. He is Oca Sochi Bartholomeus (岡宗知塚留登路命),
of Sakai, i.e. *Barthélemy Wocano*,¹) the exile from Uto together with family (Pagès, 224). If this identification be valid, we may assume that the Oka family did settle down at Sakai after they had been banished from their home in Higo in 1612.

Two others may be associated with their relatives:—

*Nacay Chuyemon Matthias* (中井忠右衛門待安), of Miyako, may be the son of Luiz Nakai (Frois-Schurhammer, 393, 396) who worked for the missionaries in Miyako forty years ago.

*Yanaguiia Jifeoye Leo* (柳屋治兵衛理庇), of Sakai, may be related to Jean Yanaghiia Coufoye (Pagès, 586), martyr of Iyo in 1624. The communication between the port of Sakai and the island of Shikoku, of which Iyo is a part, is a known fact, and this case gives an instance of the connection.

Of the signers from Chugoku, or Mid-west provinces:—

*Matsuyma Jiroyen Jhua* (松山次郎右衛門角), of Iyo, is certainly Thomas Matsuyama (Pagès, 758), martyr of Aizu in 1632. This shows a case of migration of the persecuted from Shikoku to the northeast.

*Nitta Sampei Petrus* (新田三平へいとよ), of Iyo, possibly related to André Ninda Tayemon (Pagès, 758), martyr of Aizu in 1632.

*Touoyama Jintaro Franciscus* (遠山真太郎フランシス), of Aki, is Francisco Toyama Chintaro (Pagès, 583-584), martyr of Hiroshima in 1624 at the age of twenty-four.

*Yendo Rizayemon Jacobus* (遠藤理左衛門いよ五), of Bitchu, is most probably the same person as *Diego Yendo Rocouayemon* (Pagès, 759n), who was burnt alive at Wakamatsu (Kyushu) in 1632. This gives another instance of migration.

*Nambu Qiuzayemon Paulus* (南部久左衛門はうろ), of Bizen, is most probably *Paul Kinzayemon* (Pagès, 593n), native of Miyako and martyr of Goto in 1924. This gives an instance of migration.

*Maqimura Ichiyemon Paulus* (桜村喜右衛門はうろ), of Harima, to whom probably is related *Pierre Machimoura* (Pagès, 385), martyr of Hagi in 1618.

Lastly, the seventeen signers from Woshu were probably residents of Sendai, and the fates of some of them indicate the directions of their migration or banishment. Of *Goto Joam* (後藤壽庵), the leader of leaders, reference has been made in a previous report,²) and we know that he died in banishment in the Akita district. Of others the following:—

*Qiuyemon Joam*, of the *Kawai family* (かわい家族), is Jean Cawai Tchiyemon (Pagès, 581n, Cawai Chiyemon of the Annue), martyr of Kubota together with his sons in 1624.

*Feizayemon Liam*, of the family *Kuroda* (黒田家族), is possibly *Leon Yozayemon* (Pagès, 578n), martyr of Sendai in 1624.

*Qiuyemon Joam*, of the family *Omori* (大森家族), is Jean Vomori Kiyemon (Pagès, 758n), martyr of Aizu in 1632.

*Chozyayemon Paulo*, of the family *Shibayama* (柴山家族), is certainly *Paul Chimayama* (Pagès, 758n), the same as above.

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¹) It often occurs in Japanese that the genitive particle *no* is suffixed to a short family name.

²) Proceedings, ii. 459-460.
Mondo Valentim, of the family Nakamaki (われんちいの中牧生水), is Valentin Nakamaki Mondo (Pagés, 758n), martyr of Nihonmatsu in 1632.

Sandayu Lino, of the family Sakamoto (とりの坂本三大夫), is most probably Lino Sacamoto Jiyemon (Pagés, 758n), martyr of Shirakawa in 1632. The discrepancy of Sandayu and Jiyemon remains to be explicated.

Thus we see how the Kirishitans of Sendai (supposing them to have been resident there) were dispersed and later executed on account of their faith.

As to the fates of the remaining forty four no clue is found at present; yet, as more documents are coming out of obscurity, something may be expected for ascertaining the fates of those leading Kirishitans.

In sum, we may discern in these observations various effects of the persecution. First, the Kirishitans of Kyushu were mostly martyred at the spot, while those of the mid-west were much dispersed. Second, the fates of those in the central provinces are unrecorded and this shows that the severe measures taken there in the years following 1619 cut the Christians from the missionaries. Third, the pressure of prosecution drove many Christians from the southwest to the northeast, and there in Woshu and Dewa the persecution put some of the refugees and indigenous adherents to martyr death.

NOTES.

In an official document dated the fifth moon of 1628, Soin, the name of Thomas Goto, is given as 宗印, and the confiscation of his properties consequent upon his death is mentioned, whether a natural death or otherwise being unrecorded.

In Proceedings, iii. 5, read Torikoe for Torikoshi and Toricoie—Tonchai for Toricochi—Tonoachi.